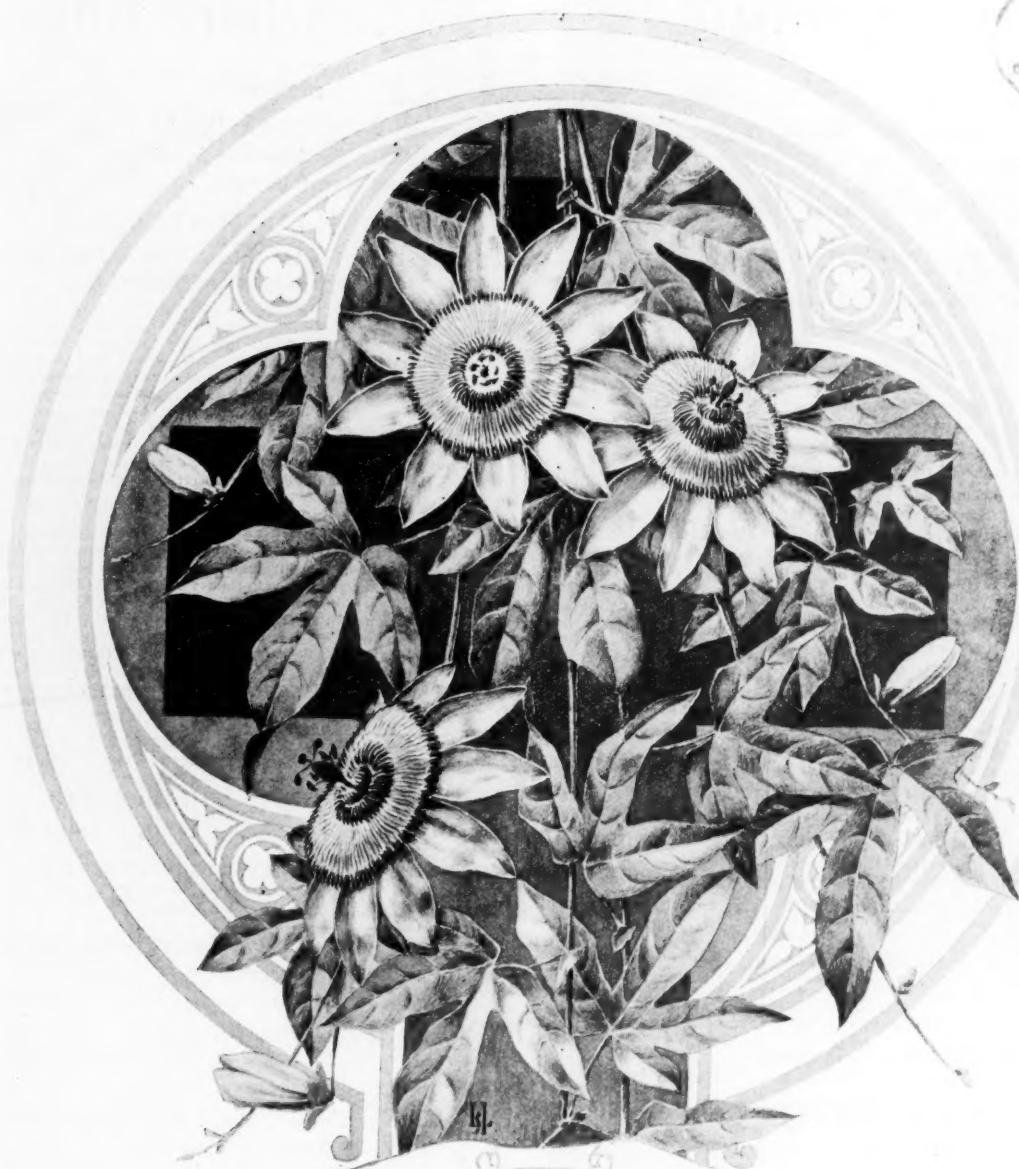


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Volume LXXXII

Boston Thursday 15 April 1897

Number 15

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THESE Easter days give new emphasis to the divine assurance: "Precious in the sight of the Lord is the death of our beloved less a shadow on our lives, more an opening through which other world glory streams out on our paths. That was a day of supernatural gloom in which our Saviour hung on the cross. But the second morning after forms transfigured with light anticipated the dawn, standing beside his empty tomb. What is there now to fear in death, since he proved that he had life in himself, and said, "Because I live, ye shall live also?" Has not he promised, "If a man keep my word he shall never see death?" Dr. Kincaid, lying on the brink of the other world a few weeks ago, said: "I did not think it possible; this is sinking into the arms of God. Nothing troubles me." That is what Christ has done for our friends in their dying, whose death is precious to us and to him. That is what he will do for us. We need not fear death any more. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Those who are trying to label John Watson, D. D., with the tag of heresy should read his recent address to clergymen on the Positive Note in Preaching, in which he laid down the propositions that preaching has too largely lost the positive note; that a preacher ought to be positive, and positive about the right things and in the right spirit. What are the right things? "Revelation—that God has spoken to us in the evangel; the deity of Christ—that Christ is the Son of the Father in a sense which can be asserted of no other man; redemption—that Christ by his sacrifice does deliver the human soul from the power of sin; the Holy Ghost—that God ministers grace to the soul by his indwelling Spirit; the life to come—that there will be another life with moral distinctions." Is he a Unitarian? Hear him say, "It is evident that Unitarianism has done its work and has no promise of life. Its strength did not lie in the denial of our Lord's deity—no religious body can stand on a negation—but on its affirmation of God's Fatherhood. . . . It is impossible for the preacher to speak unkindly of those who have kept the Master's commandments so perfectly, but it is also impossible for him to make any concessions to their negation, as the deity of Christ is the very heart of our faith." Note that he says "deity" not "divinity."

Professor Harnack's recently published conclusions concerning the early dates of the books of the New Testament are most welcome. We have always believed that the positions he holds on these points are correct. Several of our contemporaries point to the great weight given by his eminent scholarship to the statements they have so ably and consistently defended. At the same time they point out how utterly unreliable is Professor Harnack on other

points concerning which he differs from their views. This shows how well defined are the limits of scholarship in theological and Biblical studies.

The eastern committee, appointed by the American Board to take measures to increase contributions, invited corporate members in Boston and vicinity to a lunch at the Bellevue Hotel last Thursday, and proposed some plans which were discussed at length. It was agreed that certain steps should be taken which may better be described after their usefulness has been tested by experiment. The committee was deeply in earnest, and their feeling was shared by the members of the Prudential Committee and the other guests. If the receipts of the Board should continue through the year to fall off at the rate of the last seven months, there would be a debt of not far from \$100,000. This, with the further retrenchment made necessary, would mean nothing less than the destruction of some very important missions; and, after the successful effort to lift the debt last year, another heavy debt would operate disastrously on the churches at home. There are some encouraging signs to relieve these anxious forebodings, but much self-sacrifice at this time is required of those who value the giving of the gospel to their fellowmen in other lands.

As a means of quickening and fostering the spiritual life, Quiet Days, or Retreats, as they are called, are coming slowly into more general use. These are devotional meetings extended through one or two days and conducted by men whose experience, as well as natural ability, has given peculiar fitness for the service. Originally a tradition of the church, they now are being adopted by an enlarging circle of earnest men and women whose efforts in behalf of the good of others draw heavily upon their spiritual reserves. The Quiet Day observed last week by the men and women connected with Boston's social settlements and described on page 528 was a period of deep significance, not only for the large number present but as indicating the essentially religious character of the social settlement movement and the growing need which those engaged in it feel of nourishing their own spiritual lives, as well as their philanthropic motives, at the fountain of all strength.

A word of caution is needed against a too hasty generalization in regard to the accumulation of wealth which is becoming common. Some people seem to believe that a large fortune cannot possibly be gathered righteously. We have seen the statement more than once that "a man cannot make a million dollars honestly." A little reflection ought to convince any one that this is untrue. Doubtless the number of large fortunes due in part at least to disregard of the obligations of religion and honor is considerable. There may even be comparatively few such accumulated by strict in-

tegrity. Yet to declare that to become very rich righteously is impossible is a manifest overstatement. Some men have a genius for money-making and also are providentially afforded exceptional opportunities. Some have special success in ordinary business. Others invent highly remunerative improvements in machinery, or something else necessary to the world. We never have heard it claimed that Dr. Pearson, for example, has made his evidently considerable fortune unhandsomely. Nor does any one, so far as we are aware, accuse Mr. Edison of having become worth a million or more, as is alleged, by wronging anybody else. They who succeed, however, need to be specially watchful lest they fail to use wealth as creditably as they have won it. If they forget that God merely has intrusted it to them as stewards, both they and their children may become the worse for it.

A Sabbath observance society sends us a circular requesting us not to post letters on Saturday afternoon or Sunday, and not to send letters requiring answers at such a time that they will reach their destination on Saturday, for the reason that we ought not to invite replies which may be sent by Sunday mails. It is by such impracticable nonsense as this that many who are in sympathy with Sunday, temperance and other reforms are kept from giving support to reform movements. They are reasonably unwilling to unite themselves with persons whose want of judgment tends to make righteousness appear ridiculous. Fortunately, there are organizations through which intelligent men and women may labor to promote public morals, and one of their duties is to see that these organizations do not fall into the control of those whose well-meant efforts weaken the causes they want to help.

"The ceaseless rattle of religious machinery," is Dr. W. S. Rainsford's expression for a considerable portion of church work that lacks the guidance and power of the divine commission. Judging by the recent sermon from which this sentence is taken, the rector of New York's most famous institutional church is fearful lest the paraphernalia and machinery essential to carrying on many of our modern forms of church activity will reduce Christian service to a monotonous and perhaps fruitless grind. It is significant that such a note of warning came from a man who has been so vigorously championing the institutional idea. We do not infer that he has altered his conception of the duty of the modern church to the world, but he evidently desires to have the church in its new work and many organizations retain the beauty and the power of a spiritual gospel. That is what is desirable everywhere, be the church in city or country, be it institutional, family, or of no distinctive type.

No object lies so near the hearts of some Christians as that of bringing Jews to believe in Christ. Some even have adopted the national pride of the ancient Jew and believe that his race is to be gathered again in Palestine, and that he is to govern the whole world from Jerusalem. With such romancing we have no sympathy, though we rejoice over every Jew who is made a genuine disciple of Christ. But we invite attention to the fact that very little real

success has attended efforts to Christianize Jews. Some professed proselytes from that race have done a good business in collecting funds, ostensibly for that purpose, with the same spirit in which their ancestors once took spoil from the Egyptians. We are periodically solicited for funds to carry on a wonderful mission among the Jews in Jerusalem. To those who have investigated that matter it does seem wonderful that such a humbug should gain credence and money. The most prominent missionary among the Hebrews of New York, a widely known Jew, has been proved to be a gambler and otherwise utterly unworthy of confidence, though in spite of evidence of these facts he has been supported by some of the foremost Christian ministers of that city. The moral of these and other similar incidents is not that all efforts to convert Jews should be abandoned, or that all converted Jews should be distrusted, but that the business end of such work would better be in the hands of Christians who will render accurate accounts of receipts and expenditures.

CHRIST IN THE RISEN LIFE

Jesus alone among founders of great world religions made explicit promises of activity in behalf of his disciples after his own death. The teaching and activity of Confucius, Gautama, Mahomet, ended with their removal from earth's life. The teaching and activity of Jesus, according to his own word, were only raised to a higher plane by his resurrection. Death with him was not an end. It was merely the completion of an earlier stage of his activity, the beginning of a larger life to be spent in the service of his church. He was not raised, like Lazarus or the widow's son of Nain, to die again. "But he, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

Our Easter joy is joy in the risen and ascended Lord, who is still touched with the feeling of our infirmities. On earth he was our high priest by sacrifice. In heaven he is our high priest by service. After his triumph over death our Lord spent but a few days with his disciples. He confirmed their faith, he taught them out of the Scriptures, he gave them their commission. Then he departed to his work and expectation in the heavenly life, and left them to their tasks and trials with the promise of the presence of the Paraclete. The lesson and the hope of Easter time are not complete with the angel's message or the meetings of the disciples with their risen Lord. They pass on by the ascension and the coming of the Spirit to the experience of the church militant and of the church triumphant.

Already, before that first Easter morning, our Lord had made a beginning of the work of his heavenly life. That malefactor who had confessed him on the cross found him waiting at the gate of paradise with welcome and direction. He had already gathered the nucleus of the church on earth, he began now to gather the nucleus of the church above. He makes men sharers of his triumph who have been sharers of his suffering. Martyrs and confessors as they passed away from earth found welcome and direction and took their places in the growing body of the church above. To every

Christian the joy of his presence is the goal of life and death. To depart is to be with Christ, and "it is very far better" to the believing soul.

In our Easter rejoicing we are too apt to leave this thought of our Lord's heavenly activity out of the account. We see him risen, gracious in dealing with faint-hearted and unbelieving disciples, but the thought of Easter as the beginning of his glorious age-long work escapes our vision. We remember the promise of his presence with his church on earth, but we forget his activity in behalf of every individual disciple in the resurrection life. This earthly experience is but a fraction of our immortal destiny. The best joy, the abiding peace, the untroubled intercourse with friends, the steady and fruitful activity are all beyond, in the many mansions where Christ is preparing a place for us. He shall receive us. He is already making provision for us, there as well as here. The sense of homelessness which we feel sometimes in our earthly dwellings will be forever at an end when we go home to him.

Our Lord's work in the risen life concerns both worlds. In the spiritual realm he is preparing a place for us, confessing before his Father and the angels those who have confessed his name on earth, preparing the redeemed for new and joyful activities and responsibilities. On earth he is preparing all things for his coming and his judgment. The forces of wickedness which he suffers, the activities of good which he crowns, wars and rumors of war, the researches, discoveries and conjectures of students, the unrest of men and the dreams of enthusiasts—all help in preparation for his coming.

The risen Lord is the returning Lord. Death has no more dominion over him. The triumphs of evil cannot overcome his patience. The changes of the nations cannot hasten or retard his triumph. To prepare his people, both by their life on earth and by their resurrection life, for that great consummation is the purpose and occupation of our risen and ascended Lord. His humiliation is forever at an end, though the humiliation of his church on earth continues. His glory is, however, established. But he is not content until he makes us sharers of that glory—one with him in loving service as in his earthly life he was one with the Father who had sent him.

O chime of sweet Saint Charity,
Peal soon that Easter morn
When Christ for all shall risen be,
And in all hearts new born!

—Lowell.

PRESERVE THE FORESTS

The preservation of the forest cover on the hills in which streams rise is of the utmost importance. It holds the floods in check like a great sponge, and lets the moisture drain out at a gentle, steady rate for a long time, keeping up the needed supply during the weeks when the rainfall is scanty or absent. The great destruction of life and property now going on in the valleys of the Mississippi and Missouri Rivers helps to make impressive the consequences of stripping the timber from the regions about their headwaters. Some one has said that for every tree thus cut down in Minnesota a life is lost in Mississippi. Many of the destructive floods which are becoming so frequent, even at the East, could be pre-

vented, or greatly lessened, by a proper management of the forests along the streams. On the other hand, the periodical drying up of many rivers heretofore furnishing abundant water power is undoubtedly due to the reckless cutting down of the forests about their headwaters.

For this reason alone the action of President Cleveland in February last, in accordance with the recommendations of the Forestry Commission, was of great importance to a large area of our country. He issued a series of proclamations setting apart thirteen new forest reserves, aggregating over twenty million acres in South Dakota, Montana and States west of the Rocky Mountains. Reservations which had already been made aggregate about eighteen million acres.

Unfortunately the Government has permitted settlers, miners and others to cut timber on public lands for various purposes, and, under cover of such permission, a great amount of timber has been stolen, in addition to a vast amount lawfully appropriated by private parties. But under the President's proclamations the cutting of timber by unauthorized persons on the reserved lands was punishable by fine and imprisonment.

Hence the new proclamations aroused intense opposition in the States where the reserves were made. Telegrams and letters poured in upon Congress to undo this "wrong." The Senate, on Feb. 28, added to the sundry civil bill a paragraph restoring to public entry all the land set apart by the proclamations. The House proposed, instead, that the Secretary of the Interior be given power to regulate the cutting of timber on all forest reserves and to sell such timber, and that the President be empowered to modify or vacate any order creating a forest reservation, a power he does not now possess. To this last provision, only, the Senate agreed, and in that form the bill passed. But, inasmuch as it met with a pocket veto, the bill failed to become a law, the forest reservations still stand, and no one has any authority to alter or abolish them.

What is now needed most of all is a law to administer and protect these reserves. The American Forestry Association has labored long and earnestly to promote a proper understanding of the forestry question, and has been ably seconded by many State forestry associations. It has sought to make the public clearly understand that forestry means, not the isolation of the forests, but their utilization. Forestry regards the forest as a perpetual crop, to be harvested year after year and made to pay a handsome revenue, without any danger of extermination. A forest can, in fact, be improved and made more valuable by a judicious use of the ax.

The task of the forester and the object of forest management are, in the main, to obtain a continuous supply of a given amount of useful wood from the smallest area possible and with the least expenditure of energy and money.

This is the owner's view of the matter. The community or the State has also to consider the effect of a properly managed forest upon the water supply of the adjoining country, upon the protection of farm lands from the wind, upon the checking of evaporation and upon the beautifying of the landscape. That the latter is a consideration of real money value does not seem to be realized by those who are stu-

pidly allowing many attractive mountain regions (notably the White Mountains) to be ruined by the ax of the wood pulp manufacturer and the all-devouring furnace of the charcoal burner.

The efforts of all friends of forestry throughout the country should now be directed towards securing for the forest reserves a wise and enlightened management, so that not only may the water supplies be conserved and the forests kept from extermination by fire and timber thieves, but a permanent revenue to the Government from this source insured. There is no doubt but that in Congress a desperate attempt will be made to undo the work now accomplished. The ten Northwestern senators are strongly urging that the reservations be abolished. But they are not likely to carry the Government with them to that extent. An amendment has been proposed to the sundry civil bill, now pending in the Senate Committee on Appropriations, providing for a thorough survey of the forest reservations, and for regulations for administering them in a rational way. It is known that a large number of senators favor this proposal. This is the opportune time for concerted and vigilant action on the part of those who are interested in substituting a rational and equitable system in place of the selfish and unscientific cutting of public timber which is now going on at so rapid and destructive a rate.

I say to all men, far and near,
That he is risen again;
That he is with us now and here,
And ever will remain.

And what I say, let each this morn
Go tell it to his friend,
That soon in every place shall dawn
His kingdom without end.

—Hardenberg.

WHY PRAY FOR OTHERS

Referring to a recent article in *The Congregationalist* where a man dated the beginning of relief in business trouble from prayer offered for him at a meeting which he was to have attended and did not, will you allow a question which has troubled me much before as well as now? Would not God have given him the relief unless his friends had interceded for him; and if not, why not? I have been used to tracing a likeness between an earthly and a Heavenly Father in treatment of children, and I cannot help the feeling that if, when in trouble and deserving relief, I am not likely to get it unless a brother asks my father to grant it, I have a rather capricious and unjust father. If I deserve it and it is best for me, I ought to have it in any event. If I do not, am I more deserving because others ask for me, or is it best for me because of their asking?

C. B. H.

The question of this correspondent has doubtless perplexed many of our readers, as it has perplexed ourselves. The experience of fatherhood helps us to understand God. Christ said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Why should not he give good things just as freely to those who don't ask him? Christ did not answer this question. Therefore we cannot answer it.

But of this much we are sure. The only knowledge of God as our Father comes to us through the Bible. Nor does what we know of fatherhood reveal to us all that is to be known of God. If, then, we accept what the Bible reveals to us of him in this character we shall accept what it further reveals to us of his disposition and will.

Everywhere in the Bible we are assured

that God hears and answers prayer. Its refrain is, "The righteous cry, and the Lord heareth and delivereth them out of all their troubles." He invites prayer: "Call upon me in the day of trouble: I will deliver thee." "Pray one for another," is also a divine injunction. Holy men did this, as recorded in the Old Testament and in the New, and their prayers were answered. Moses prayed for his people, and God gave him his request. Job prayed for his friends, and God promised to accept his prayer. Christ prayed for his disciples. He prayed for others besides: "Neither for these only do I pray," he said, "but for them also that believe on me through their word." He told his disciples to pray for others. He intimated to Peter that he would have been lost, but said, "I have prayed for thee." When Peter was in prison "prayer was made without ceasing of the church unto God for him," and he was delivered. See our comment on that incident in this week's Sunday school lesson, page 535.

Paul often asked others to pray for him, counseling the churches that they should pray "with all perseverance and supplication for all saints, and for me." He spoke earnestly of his continual prayer for others. He recognized "intercession for the saints according to the will of God," and we are assured that Christ "ever liveth to make intercession" for those who come unto God by him.

These are only specimen instances of what everywhere appears in the Scriptures which reveal God to us. If we had not them, but had some idea of God as acting like a human father, we might perhaps expect that he would provide for all his children what they need, without any reminder or attention from us. But the God revealed to us in the Bible evidently commands and expects us to pray for others, and promises to answer prayers thus made in faith. Therefore we go to him with requests for our friends, knowing that we make these requests with very imperfect knowledge of what is really best for them, but rejoicing in every evidence that through our common Father we have brought blessings into their lives.

The Lord is risen indeed.
He is here for your love, for your need;
Not in the grave nor the sky,
But here where men live and die;
And true the word that was said,
"Why seek ye the living among the dead?"

—R. W. Gilder.

THE GOOD NEWS OF THE RISEN CHRIST

Surprise was the chief emotion in the hearts of the disciples when they first realized that Jesus had risen from the dead. But surprise, although probably they did not soon cease to wonder at the resurrection, was dominated at once by delight at being able to see, hear and associate in some measure once more with him whom they supposed to have gone from them forever. They must have been surprised afresh by the ascension. They did not grasp the real significance of either until afterwards. But the resurrection was a cause of true and lasting joy to them, because they were taught by it that somehow Christ was mightier than death. All which he had taught them received new emphasis because the teacher had so proved his divine power.

To the believer the memory of the resur-

rection is joyful, not only because it was fitting, beautiful and unspeakably gratifying as an event in Christian history, but also because it is the pledge of our own future rising. It establishes that concerning which all human hearts crave definite knowledge—the fact of a future life. It is evidence not to be disproved. The risen Jesus was the real, true Jesus, yet not exactly as they had known him. He displayed new powers. He evidently had experienced some radical change in body. As clear to them as the fact that they saw him and talked with him once more was the additional fact that he had entered into a new and wonderful existence, the beginning and a little of the characteristics of which he permitted them to see for their encouragement.

This is the great reason why the news of the resurrection of Jesus always has been, and always will be, deemed good news. It proves the life beyond the grave. It is one of the cornerstones of the gospel. It is a relief to every burdened heart, and an inspiration to every worker for the Master.

CURRENT HISTORY

The Enforcement of Law

Scarcely a day passes that sections of society, dissatisfied with the enforcement or non-enforcement of law, do not organize to bring about less or more activity and conformity to duty by public officials. Hence the multiplicity of law and order leagues and personal liberty leagues in this country. This implies that our public servants have too little regard for their oaths, that they assume legislative as well as executive functions, and either read into or out of the law such provisions as they intend to enforce or ignore. That society is alert and constantly attempting to compass its ends and incarnate justice is a sign of health, but it is lamentable that there should be so much need to compel executive officials to execute law.

How large a place this task of watching officials has come to assume in the life of society today may be inferred from the situation here in Massachusetts at the present time. Investigating committees are now probing into the administration of the State militia, the Boston Police Commission and one of the largest life insurance companies of the State; while the Grand Jury of Suffolk County has just reported indictments of fifteen men serving the city of Boston as contractors, and an investigation of the recent explosion at Boylston Street and Tremont Street is under way, attempting to determine responsibility for the gross carelessness that caused that horror. It is true that this condition of affairs is not creditable, and that the work of investigation entails much expense of time, labor and money, but far better investigation, exposure and punishment than condonation and worse states of incompetency and venality.

The People at the Polls

The results of Rhode Island's State election and St. Louis's and Cleveland's municipal elections indicate that there the Republican party is still strong enough to win. The results in all the cities East and West, however, plainly show that voters are growing more and more independent and discriminating, and are refusing to accept the nominations forced on them by men who dominate the State machines.

This is seen in the action of the citizens of Providence, R. I., Cincinnati, O., and Chicago, Ill., last week, being especially marked in the last two cities. Cincinnati, which gave Mr. McKinley a large majority, has elected a Democratic mayor and de-throned a disreputable Republican boss, by name Cox, one of Senator Foraker's lieutenants. The result in Chicago, while deplorable for its immediate effect, will bring about good in the end. Mr. Harlan's remarkable campaign as an independent candidate has given him a position as a leader which, if he acts wisely, will make him inevitably the candidate of the reform forces when the reaction from Mr. Harrison's "wide open" policy comes. A man who, self-nominated, can rally 66,858 voters around him on a platform demanding civil service reform, municipal revenue from franchises and execution of all laws has a future if his personal character will bear investigation.

Much is said about the anti-Republican outcome of the spring town and municipal elections, as proof of a reaction against the party for its new tariff, its failure to give currency reform, and the delay of business prosperity. There is a measure of truth in this, but it has been exaggerated by those who, like Mr. Bryan, already see victory in 1900 perching on the banners of silver Democracy. President McKinley's appointment of three commissioners who are to visit Europe and prepare the way for an international bi-metallic conference, is the second step of the Administration toward redemption of the party's pledge. The commissioners, Senator Wolcott of Colorado, ex-Vice-President A. J. Stevenson and Senator Charles J. Paine of Massachusetts, are all bi-metallists.

The Flood of Waters

President McKinley and Congress have come to the relief of the farmers, planters, merchants and sojourners in the lower Mississippi Valley. The President set forth the situation in a terse message, showing that the disaster was great, that local authorities were unable to cope with the crisis, and that precedent favored such relief from the Federal Treasury. Congress, within two hours, had set aside \$200,000, and this is already doing its mission of beneficence under the supervision of the Secretary of War and his subordinates. Memphis is the center of relief operations, and food and medical supplies will be the chief relief given. Of course there can be no attempt to do much more than this. Later, Congress will have to appropriate funds to repair damage wrought on Federal works, but the vast burden of the damage will rest on individuals and the States. How vast that burden will be may be inferred from the statement issued by the Department of Agriculture. It refers only to territory south of Cairo, Ill., while north of that the damage has been scarcely less great.

The total area under water April 6 was about 15,800 square miles, of which 7,900 square miles was in Mississippi, 4,500 square miles in Arkansas, 1,750 square miles in Missouri, 1,200 square miles in Tennessee and 450 in Louisiana. This region contained in 1890, so far as can be determined in view of the somewhat indefinite boundary lines of the flood, a population of 379,685. The flooded districts contain, it is estimated, about 39,500 farms. The value of these farms and implements is about \$65,000,000.

What effect the flood will have upon the crops of the present season depends upon the length of its continuance and the practicability of wheat planting after the subsidence of

the flood. The entire region under water on April 6 produced last year about 370,000 bales of cotton, valued at close on \$13,000,000, over 11,000,000 bushels of corn, worth about \$3,400,000 and wheat, oats, potatoes and hay worth over \$800,000 more.

Fortunately, as we go to press, the floods seem to be subsiding.

The Greater New York Charter

Mr. Theodore Roosevelt's appointment to the place of Assistant Secretary of the Navy will give Mr. Long an assistant whose executive ability has been tested in many important positions and whose technical knowledge of matters which he will have to consider is far from meager. In fact, Mr. Roosevelt has made a study of the naval history of this country, and has always kept well informed respecting the latest developments of our naval structure. Whether he will prove to be a tactful and obedient subordinate remains to be seen. His departure from the New York Police Commission will remove from it its most pronounced personality and valiant foe of corruption, but Mayor Strong now has another opportunity to select a man of the same type who nevertheless may do a work which Mr. Roosevelt could not. His brave veto of the Greater New York charter, last week, was a surprise even to his best friends, who feared that the fact that he as one of the commission that drafted the charter and assented to it as a whole would make him feel that as mayor of New York he must also assent to it, notwithstanding the amount of evidence and solid argument against its ratification which have been marshaled since the people have had an opportunity to analyze and weigh the result of the charter commissioners' labor. If the legislature, obedient to the orders of Mr. Platt, re-enacts the charter, notwithstanding Mayor Strong's veto, then Greater New York will presumably come into being on Jan. 1 next. But it will do so with a body of law pronounced by experts as defective in many vital particulars, and sure to create an incalculable amount of litigation.

Our Foreign Policy

Spanish concessions respecting the release of our citizens captured in Cuba have lessened the tension. Our navy is still being used to watch Cuban filibusters, and the Administration is practically following the policy of Mr. Cleveland in this matter. General Rivera, the captured Cuban leader, will not be shot; hence, the Senate's resolution on this subject was needless.

The selection of Hon. J. W. Foster and ex-Assistant Secretary of the Treasury Hamlin as special commissioners to negotiate with Great Britain respecting the regulations which ought to govern both nations in capturing seals in the Bering Sea shows discrimination on the part of the Executive. They know the details of the controversy and the technical matters in dispute as no other two men in this country, and they have decision of character. The latter may be called for, for the issue is a grave one. Lord Salisbury and Mr. Olney differed radically, and both countries may soon wish that an arbitration treaty were in existence instead of dangling, as it were, in mid-air, too attenuated to fall to ground.

Japan has ordered immigration to Hawaii stopped for a time, but she also has sent two men-of-war to Honolulu. We shall soon have two there also. That the situation is critical there is no use in denying. Our Government must move soon and decisively or see Hawaii pass out of our

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hands, and that would be a blunder of gravest import to Hawaii and to us. Mrs. Domini is still in Washington, and her latest scheme is said to have for its object inducing the United States to oust President Dole from his place and give the people an opportunity to decide between her and him as president of the republic.

No consideration of the general situation can ignore the fact that all of these problems must be settled for us, nominally at least, by a Secretary of State who is senile. Factional fights also are preventing the selection of a first Assistant Secretary of State, on whom he must lean.

Our Representative in Turkey

The fact that Turkey refused to elevate her representative to this country to the rank of ambassador has prevented our changing our representative there from minister to ambassador. This fact together with President McKinley's desire to avail himself of Hon. John W. Foster's ability in other positions of influence has made it improbable that Mr. Foster will represent us in Constantinople, though in certain contingencies he may still go. President Angell of Michigan University may be selected for this important place, and if he is it will be an excellent appointment. His experience as a diplomat when representing us at Peking and his ability and sterling character would insure such action by him as would satisfy all Americans.

The War in the East

On Friday, April 9, bands of Greeks crossed the Macedonian border and attacked Turkish outposts near Grevena, and from that time to this there has been desultory fighting in Macedonia. Greece disowns this action, and places responsibility for it upon "irregular" bodies of troops, members of the Greek national, revolutionary society. Turkey asserts that the Greek invaders were regular troops, and that Greece should assume responsibility for the aggression. But as we go to press war has not been declared, and formal orders to advance have not been given to either nation's army. The situation, however, is most grave, and few expect to see a collision averted.

If left to themselves the outcome of a fight between Greece, the Hellenic peoples of Turkey and the Turk would be difficult to forecast, for each has elements of strength and weakness. But the Powers have served notice on Turkey and Greece that neither can expect to reap the legitimate fruits of victory. Whether this mandate will survive the strain of actual war is doubtful. Most observers of the situation laugh at the "concert," which has failed so lamentably in dealing with the specific Cretan problem, and is quite as weak inherently when it comes to face the larger problems that will arise when once war begins. Germany is the marplot whose influence now is weighing heaviest against a peaceful solution of the problem, and she is goading Turkey on now that Russia and Greece have become less belligerent. Assuming war, how will the Powers align themselves? Will Greece be forced, as it were, to fight with hands tied to her side? These are insoluble problems now. Some signs there are that Great Britain, Italy and France are drawing nearer together, as they should by all affinities of forms of government and love of liberty. Naturally this, if true, will throw the three empires together.

It was thought certain at one time that a

revolt against Turkey would begin in Macedonia if Greece assailed her there, and that allies for Greece would spring up in the Balkan states. But this is doubted now. However, if blood once flows, and race and religious hatreds are aroused, the end no man can predict. Greece will enter upon the contest secure of the sympathy and benison of Christendom, popular if not official; and Turkey with the hope in every Christian breast that her day as a European Power has set.

NOTES

"Tuft-hunters" can prepare to entertain the king of Siam. He started Occidentward last week.

The citizens of British Columbia are petitioning the Canadian parliament to exclude Japanese immigrants.

Governor Bloxham of Florida, in his inaugural message, condemns lynching, and suggests legislation which will remedy grievances that cause, even though they do not justify, lynchings.

Who indorses the act of Boston's police commissioners authorizing the Chinese theater to open Sunday evenings? What if they do agree to give the proceeds to the Emergency Hospital?

The United States Supreme Court will not reconsider the question of railway pools legality under the Sherman anti-trust law until October. As yet the railways have not begun the rate war that was threatened.

The Earl of Stanhope, an impecunious Tory peer, has protested against the transfer of William Bradford's manuscript to this country. He wishes a quid for the quod, and thus illustrates the mercenary spirit of the tradesmen whom earls usually affect to despise.

The decree of the sultan of Zanzibar abolishing slavery, and promising compensation to all who suffer by this decree, if holding slaves legally, is a long step forward toward the betterment of conditions, not only on Zanzibar, but on the continent from whence its slave market victims come.

The death of Hon. D. W. Voorhees, United States ex-senator from Indiana, removes a typical Western Democrat. His best service to the country was his loyal support of Librarian Spofford in securing from Congress the legislation which authorized the construction of the splendid new Congressional Library.

The annual report of the New England Watch and Ward Society, just made, says:

We know no reason for changing the statement we made in our report a year ago, viz.: "In our opinion there is neither a faro bank, a roulette game, a lottery office, nor a pool-room in Boston." This is a condition which exists in no other great city, a condition which we were told fifteen years ago by the police could never be secured, and to attempt which would be only to do harm.

So much of lubricity in our literature and art is due to French influence that any movement to purify French life will profoundly influence our life for the better. Hence such a debate as was held in the House of Deputies last week is to be heralded with joy. It showed that the responsible officials, members of the ministry, realized the desperate need of reform, censorship and purgation, and that they intend to enforce old and enact new restrictive laws.

Until all the facts are in, and the defendant's counsel have had an opportunity to summon witnesses and produce evidence, the public should suspend judgment respecting the guilt of Gen. A. P. Martin, of the Police Commission of Boston. His conduct as commissioner has made enemies for him among the brewers, gamblers and brothel-keepers of Boston, and none would rejoice more if their efforts to secure his removal from his position should succeed. His mind must have frequently reverted, during the past week, to those Proverbs of the Hebrew sage which de-

scribe the agony and shame which wayward and unfilial sons bring to parents.

IN BRIEF

Our readers will discover the wealth of material relating to Easter which this issue contains, as well as other editorial and contributed matter bearing upon themes of current and vital interest. One who reads the helpful Easter articles and poems by well-known authors will certainly be put in a mood to profit more by the public services of next Sunday. Forty-eight pages of such an issue certainly constitute a course in reading of no small proportions or consequence.

Christendom's Holy Week may help to make your individual life holy. Are you open to its blessed influences, or are you too busy, too cumbered with care?

The kinetoscope record of the Corbett-Fitzsimmons prize fight is said to be a dismal failure. The sun, as it were, veiled its face with shame, and refused to be *particeps criminis*.

Overriding our native instincts of humility, our publisher insists that we call attention to the special opportunity for securing the volume Congregationalists in America. Particulars are set forth on our advertising pages.

The Church Building Society gives notice of a special meeting to elect a president in place of Dr. H. A. Stimson, who declines re-election, not from any lack of sympathy with the work, but because he thinks it for the best interests of the society.

The serious, crucial question which genuine, liberty-loving Britons are turning over in their minds now is the one propounded by Rev. Dr. John Clifford: "Are we governed by the loan-mongers of Europe or by the three emperors, or are we governed by ourselves?"

The Cumberland Presbyterian justly protests because the contractor erecting the national Government's building on the exposition grounds at Nashville, Tenn., persists in defying the State law against Sunday labor and claims exemption because engaged on a Federal job.

A shrewd way of advertising by a magazine is to publish an article against current beliefs respecting the inspiration of the Bible, and then to send anonymous postal card requests to ministers to mention the article and give their opinions on it. But most ministers are shrewd enough to read between the lines.

Hugh Price Hughes says West London now is what Paris was twenty-five years ago, the center of vice for those men who while in civilization are not of it. He adds that it will never change until law makes it quite as wrong and dangerous for a man to solicit for lust as it is for a woman to solicit for bread.

All too brief cable messages respecting the discussion in Durham Presbytery relative to Ian MacLaren's orthodoxy or heterodoxy seem to indicate that the presbytery has no patience with the charges, and that men stand ready to roast Dr. Kennedy Moore on the same spit on which he proposes to roast John Watson, if he persists in pressing his charges.

It is one of our most conservative ministers who writes us thus concerning his appreciation of Professor Drummond: "His Ascent of Man is the most comforting volume I ever read. It makes spiritual existence so inferentially certain." So to old school and for new school men alike did the beloved and lamented Scotchman bring a fresh and reassuring sense of the reality of their faith.

President Harper appears in a new rôle. The University Baptist Church of Chicago has just elected him superintendent of its

Sunday school. Notwithstanding the burden of other duties, he is willing to add this to them in order that he may have the opportunity of putting into practice his theories of teaching the Bible. The experiments which he makes will be carefully watched.

Mrs. Mary Baker Eddy, founder of the Christian Scientists' organization, has issued a statement to be read every Sunday in all the churches of that denomination, that the Bible and the Christian Science text book, of which she is the author, are "uncontaminated or fettered by human hypotheses and authorized by Christ." Will any Congregational church after this declaration issue letters of recommendation to its members to join that body?

The article in the Home Department signed Argand is so cheering in its conclusions and so convincing in its analysis of facts that we must remove the basket by which this Argand burner is screened and declare that the writer is Prin. C. F. P. Bancroft of Phillips Academy, Andover. All who read the article will be glad that now and then he ventures outside of his educational field and roams about among the important interests of woman's kingdom.

Mr. Moody, in a talk at Chicago recently said that which many Christian laborers need to heed:

The day of rest is a necessity. I look forward to my Friday. I used to think because I was engaged in God's work that I could work seven days in the week, and I was older at thirty than I am now at sixty. I had not the spring or the vigor I now have. One of the most ardent advocates of Sabbath observance this country ever had, weakened his physical strength and moral power by incessant toil seven days in seven.

Justice Brewer has given the Yale theologues some sensible counsel, as our report of his lecture shows. He evidently enjoyed the rare opportunity of talking back to the pulpit. Concurring with him in most of the other points he makes, we should take issue with his assertion that ministers ought not to write their sermons, a rule which he certainly has not always followed in his addresses before religious bodies. We believe this was the main contention in Mr. Blaine's celebrated address before the Boston Congregational Club some years ago, set forth, if we remember correctly, in a carefully written and elaborate paper.

It is a graceful and appropriate tribute to its late pastor, Rev. F. S. Adams, which the church at Reading is paying each Sunday. Mr. Adams, who had been with the church for seventeen years, was buried less than month ago and since his death his people, not feeling that they can yet bear to see another in the place he was wont to fill, have drawn a white ribbon across his chair, while on his open Bible at the desk at which he stood to give to them God's message there lies a wreath of flowers. This expression of love and loyalty has deeply touched the ministers who have supplied the pulpit since Mr. Adams's passing on, as well as all who have seen it.

Dr. Lyman Abbott said of the story of Jonah swallowed by the fish: "Christ gives his personal sanction to the account of this miracle, which, more than any other in the Old Testament, has been subjected to criticism and even ridicule. We must either accept the Old Testament history of this miracle or believe that Jesus was a deceiver or was himself deceived." But that was a good while ago, when he was writing a commentary on the gospel of Matthew. At present he believes that the story of Jonah is fiction; and probably he would be as ready as any one to use this change of belief as an illustration that no good teacher regards himself, or wishes others to regard him, as infallible. No

doubt, too, his change of opinion serves to make him more patient with those who now stand on the ground which he occupied not so very long ago.

Our recent allusion to the new minister in Drumtochty did not take into consideration all the facts relating to the ecclesiastical condition of the little Scotch village which Ian Maclaren has immortalized. We are indebted to Mr. Clifton Johnson, the well known illustrator, who spent several months in Drumtochty last spring, for the following completer statement: There are three churches in Logiealmond (Drumtochty), the Auld, the Free and the United Presbyterian. The latter two are next-door neighbors and the U. P. Kirk is just over the garden wall from the Free Kirk manse, where Dr. Watson used to live, but, curiously enough, the U. P.'s and their church are never mentioned in the Drumtochty stories. Last summer the minister of the little U. P. congregation was called to Glasgow and this Rev. Mr. McQuat is now to come in his stead to the Glen. It is, of course, the minister who occupies Dr. Watson's old pulpit in the Free Kirk who would be regarded critically by lovers of the novelist. This is Rev. David Tod, a genial and thoroughly able man. Few would bear comparison with Dr. Watson better than he.

A circular came to us last week calling attention to the Easter (Sunday) edition of one of the nasty metropolitan journals, and particularly requesting our notice of the fact that it had been commended by many New York clergymen, among them one of the best known Congregational clergymen of the city. We do not believe he sanctioned the use of his name in any such way, but if he did then Rev. Heber Newton's remarks on this subject are commended to him. Dr. Newton says:

If the clergy can be made to appear as contributors to these papers, there is thus given a sort of ecclesiastical offset to the onslaughts of libraries, clubs and the ignorant populace in general who, not being moral teachers, cannot be expected to distinguish between the right and wrong of journalism. I, for one, have not felt like helping in this attempt to ward off the just attacks of an indignant public. It has not seemed to me that any possible good that could come from my thoughts, as expressed in the columns of these papers in their present condition, could offset the harm that would follow from this personal endorsement of these sheets. A column of sermon talk does not seem to me an antidote to many columns of pure sensationalism and nasty gossip and prurient scandal and brutalizing reports of brutal exhibitions. Spirituality and sensationalism, piety and prurience, virtue and vulgarity, do not seem to me to make a good compound.

Editor Gilder of the *Century* spent the Holy Week of 1896 in Jerusalem and in the current number of his magazine has written a striking article upon the events of the week, dwelling particularly on the miracle of the Greek Fire. He questions if there is anything in all Christendom more beautiful and at the same time more blasphemous. Graphic, indeed, is his description of the contests of the various sects of Christians as in the presence of Christendom's most sacred shrines they vociferate loudly, and even lay hands upon one another as they frantically strive for precedence. The scene inspired Mr. Gilder to compose on the spot a poem entitled The Anger of Christ, which will surely take rank with his very best. Yet, after all, Mr. Gilder was not among those who are disillusioned by the sorrowful sights of modern Jerusalem. Keenly aware, as a man of his sensitive nature would be, of the filth, degradation and superstition everywhere evident, nevertheless he says:

The old days, as now, there were lepers and misery; then, as now, there was a city beautiful, worthy of love and tears; then, as now, there were goodness and brutality, envy and hypocrisy, and many a faithful heart. Jerusalem, Syria, this Ottoman empire—yes, and the un-Christian Christian world—need a Redeemer now as then, a Prince of Peace.

All this comes upon one here with new and tremendous force.

CURRENT THOUGHT

AT HOME

The Biblical World (April) discusses at length the book of Jonah, concerning which it says: "As a matter of fact, there is no single piece of literature in the Old Testament which is more artistic in its form, more pedagogical in its method, or more logical in its thought." On another important point it asserts, "To make the whole fabric of Christianity hang upon a single thread, and that the interpretation of a book which has been the source of difficulty through all the ages, is, to say the least, unwise."

Prof. Earl Barnes, of Leland Stanford, Jr., University, in the *Journal of Education* describes some of the evils that are apparent now in our system of public school instruction, as the result of the necessary, but unsatisfactory, compromise on religious instruction: "In the first place, it tends to leave uncultivated the truest and finest instincts of childhood. Children are naturally religious. Left to themselves, they tend to develop a religion of their own. Intellectually, they demand a great first cause and constantly sustaining power. Emotionally, they demand a nature warm at the heart with love and sympathy. For the God and Christ and Mary and the prophets, who filled this craving in children's souls in the past, we are substituting patriotism, the flag and Abraham Lincoln and nature studies. This is all good, but we need something more. Even the love of humanity cannot satisfy the heart of an emotional boy of twelve. The second evil lies in the fact that our children are growing up ignorant of the Christian theology. . . . To leave a child without these fundamental conceptions is to leave him without the key to much of modern history, literature and art. . . . It is like trying to teach a boy Greek and Latin, at the same time keeping him ignorant of mythology."

ABROAD

The last volume of the proceedings of the Society for Psychical Research contains two valuable papers on Hypnotism and Hypnotic Phenomena, by Dr. J. Milne Bramwell. He says that, in his opinion, the cure of disease is by far the most important field of action for hypnotism, and testifies to personal knowledge of removal of pain; the habit of sleep restored to those suffering from insomnia; many functional diseases cured which had long resisted other forms of treatment; obsessions and painful memories blotted out; dipsomania, kleptomania and other vicious habits corrected and many functions of organic life, which were performed imperfectly or painfully, restored to their nominal condition. He affirms that the hypnotized person has a far-reaching power over his own organism, which the non-hypnotized person does not possess; and that "this increased power carries with it no penalty, and implies no interference with volition; and that the subject can reject, as readily as when awake, suggestions contrary to his moral sense."

Rev. Dr. John Clifford, Hugh Price Hughes and many other of the British Nonconformist leaders have not scrupled to go forth on recent Sunday afternoons and address mass meetings in London squares called to protest against British participation in the coercion of Greece. *The Christian World* calls attention to this as a significant phenomenon. "Those who can look back even a quarter of a century must know that in their youth the idea of a pious minister taking part in a Hyde Park political demonstration on a Sunday would have seemed a contradiction in terms. A Sunday political platform and piety seemed mutually exclusive. It would have been as easy to imagine an Archbishop of Canterbury dancing a skirt dance in his robes on the stage of a variety theater."

A Verse in Luke

An Easter Story by Harriet Prescott Spofford

It has happened better with that Betty than you might have expected. Well, and it was a weary while she had my admonitions. But my mistress had aye a soft spot for the hussey, and it was she put her in the way of some advantages, and she's lady's maid in a grand family. But there's room yet.

We are up here ourselves too. For when my master found himself looking at the universe with other eyes after little Jo was so near stepping out into it, he had experiences of his own, and he is the preacher in a church—tut, tut, you could set the little old meeting house down in its front porch—and those blue lightnings of his eyes blaze out every Sabbath Day over folk that might as well count the stars in the sky as count their money.

But I was cast in my own mold, and I let the master think as he would; and I stayed the same, call it just what you will, that I was when I left my people down Bras d'Or way—whether I was born the odd one, or whether it was along of the old Gaelic grandfather a-speculating and searching the mist. I had been teaching the school down there—the dame school, to be sure. As if that Betty should—but when there's so much more outside my learning or Betty's or the master's, what does it come to? And as soon as they've one thing sure there's another turns up and puts it to open shame. And so it's the training more than the learning. And I trained them. Betty knows how. But there were some of the little tow-heads—well, I was never the one to regret the night we had the dispute about the outlook of the babies after death, and I shook the dust off my feet. Then was the time I happened on my mistress, and I've been her faithful care-taker, the dear lamb, from that day till this. "Dear," she says to me, "dear, you've a pride of intellect"—that's my spirit of controversy—"yet I doubt but your heart's fixed on the Almighty Love." So I go to the meeting with the best of them, and my silk gown rustles behind; and I sit at the head of the family pew and my mistress sits by the door, and I have my hands full with those sawnies—well, I'd call them impish—they're the twins, you know—if they weren't the master's very own, the thread and the thrum of them. "Why don't you take the bread?" they says to me one day of the communion. "Who would take the bread where you be?" I says. "And I've bitter bread of my own by token." But that's neither here nor there, for, as I was saying—but an old woman let's her tongue loose over a cup of tea, and it green as leeks—Betty's just left the place, and it's she was telling of Miss Provoost, she that's of the big house where Betty is in service, so she is.

It's not as if I hadn't been knowing to the most of it, this many's the day. For when I went on my mistress's errands down to the Felonies and such like spots, claiming the care of a policeman, very like, for myself, I'd be meeting her on the stairs where, with every third one gone and the post leaning, it was not pleasant for the two of us to come together. But her sweet face then always seemed to me like a shining candle in a dark place—a bonny face, fair, O yes, so fair, and the rose burns on the cheek, and there's a white forehead, with

the hair that's neither gold nor copper color curling round it; and the eyes there are like stars in a midnight sky, so blue are they, and so bright and so dark, and there's a mouth like a red crushed flower; and it's all atop of a swan's throat and a tall queen's shape, with shoulders to hold a child's head.

I was down in the Three Deeps when I saw her come in the first time. She was wearing a gown of the dark green cloth with the linings of pale canary silk showing, and a great green hat and feathers, and a bunch of yellow primroses under her chin, and she was carrying a dirty little beastie of a boy in her arms regardless—as if she could ever be clean again! The carriage, she had Mrs. Van Cortright's carriage—she's the lady's sister, is Miss, and of the family, and the purse she has of her own was but enough to buy her pretty gowns and pay for her fooleries, though many's the family would take it for riches had they that same—the carriage, I say, had run over the boy, and perhaps the rogue saw his account in it, for he made such a to-do, and he no more hurt than the back of your hand, that she'd fetched him home, if it's home you call such places. And as she went up stair after stair, "Mind the third step, miss, a rat'd tip it!" he cries out. "And that's a broken board may let you down to"—never mind where—he cries again. And she picked her steps along the filthy hall-ways and through the passages that smelled like sewers, and into the top room, where they slept and worked and ate and cooked, when they cooked at all. There was no fire there then and the day was bitter. And she saw as she stood, too, the dark room beyond, with no window, where a woman lay, with no one to do a hand's turn to the fearful sore on her. And she waited, trembling, looking at them a minute; and she dropped the boy and just burst out crying. I'd gone after, having my own business. "Don't ye now, miss," says I, "don't ye cry, dear."

"O!" says she, "O, I never dreamed of anything like this! People—children!"

"Hush, now, hush!" says I. "They don't know they're so bad off. You'll be making them sense it, for, see, the back grows to the burden."

But directly she had herself in hand; and she looked about, and she asked outright questions, and they answered them, for the tears were still standing on her lovely cheeks. And she followed the mother into the dark room—I'd brought down the old linen, and I'd been by way of taking the mother's needle while she dressed the other woman's sore. "O!" Miss Frances cried again, as she stood there trembling. "To think that I've spent years learning how to play a tune, and have never learned how to do such a thing as that!" And she never minded the awfulness of the smell, but she kissed the poor woman, whose big, hollow eyes opened in dull wonder, and she emptied her pocket-book and broke her bunch of flowers among them. But it wasn't the money, it wasn't the flowers—it was the kiss, it was the tears. "I tink de loidy's stuck on us," said the little bit beastie she'd run over. And it was by way of good fortune I went with her when she got into the carriage again; she'd offered me the seat. "They're my own people!" she cried. "The

children of my Father, same as if they were my own flesh and blood! And I've let them suffer like this while I was dancing!"

"Dancing is all very well in its way," said I. "It'd be a poor world with no dancing in it." And the moment the door slammed she fainted dead away.

That was the beginning of it. And the very next day she went to a great doctor and he took her to a hospital to learn; and at first, by some special arrangement, she went every morning and about her usual ways here and there afterward. And then Mrs. Van Cortright going over for the London season, Miss Frances stayed altogether at the hospital, except for such outing as she took down in the Felonies and at the Three Deeps; and she was quick and all on fire, like one possessed, and she learned the whole duty of nurses that year. Myself, as you know, I've always had my own way of looking at the miracles, but I saw a miracle wrought that day down in the tenement house. I saw Frances Provoost convicted of sin and forgiven, and filled with love, and experiencing all, well, the best, there is of religion in one minute.

That Betty came over one day in the fall, with more airs about her than a full-rigged ship. You'd have thought Victoria had sent for her to Windsor Castle while she was over seas with Mrs. Van Cortright. "And there's fine goings on over at our place," says she. And I wanted to hear what she had to tell that day, so that it wasn't in me to frown on her gossiping as I was used to do. "Our Miss Frances is all high for going as a nurse, and my lady won't hear to it." They'd been visiting with the nobility. "My lady," says that Betty, "my lady won't hear to it. 'You?' she says. 'My own sister? what nonsense! I always thought you had a level head, Frances. It's all a fad, and it'll ruin you! When you come to your senses Brinckerhoff will have come to his.'

"O, Brinckerhoff!" says Miss Frances.

"Why not Brinckerhoff?" cries Mrs. Van Cortright. "He's a nice fellow, a charming man, well born, well bred, well educated, worth a dozen millions and in love with you."

"I am not sure that I am in love with him," says Miss Frances.

"You wouldn't let that interfere, I hope," says Mrs. Van, quite stiff, and as if Miss Frances had said something indelicate.

"Yes, I should," says Miss Frances.

"Frances," cries the other then, "you wouldn't let all that money go out of the family!"

"There is more money than belongs to it in the family now," says Miss Frances, sorrowfully.

"I am not aware of any money in the Van Cortrights' possession that has not been acquired in an honorable manner," says Mrs. Van, O, so topping, I do assure you.

"What right have we, what right have I, to all this comfort, this luxury, this pleasure—and those others with nothing, with less than nothing!" cries Miss Frances, looking round her, and dipping both her hands into the great bowl of orchids and letting them stream off her fingers. Brinckerhoff had just sent them to her.

"'O,' says her sister, 'if you're coming to that I can't follow you. The right of possession, I suppose. I've no sympathy with socialists and anarchists and altruists and all those. I don't pretend to know better than the Lord who gave it to us and didn't give it to them!' I thought Mrs. Van rather had her there," says that Betty.

"Then the next time you've a toothache don't you do a thing to improve matters. The Lord gives it to you," says I.

"Well," answers Betty, "you needn't be so previous. I ain't said I wasn't on Miss Frances's side. Mrs. Van Cortright had come into Miss Frances's room all dressed for dinner. She had on one of the gowns we got in Paris. It was the one the queen of Portugal wanted when she saw it at Worth's, and we stood out for it ourselves."

"O, Betty, Betty," says I, "and you the little bound girl from Bra' d'or!"

"Well, I am bound to you still," says Betty, slyly. "If I wasn't I wouldn't take so much from you, and I in my position! But any way, there was a big emerald cross a-blazing on her breast, and every stone in it worth a fortune. She looked down to lay it straight with her twiddling white fingers. 'You can have one just like it, and a thousand times finer,' said she, 'if you will.'

"I couldn't wear it," said Miss Frances.

"Couldn't wear it?"

"It would be of no use to me," said Miss Frances. "I couldn't wear it that way when I remember whose feet were nailed to it."

"I declare, Frances, you're growing too morbid to live! You don't really tell me you hold by that antiquated story?" says Mrs. Van, bridling like anything.

"All of it," says Miss Frances.

"How long since, may I ask?"

"O, it came over me one day like the summer lightning, Jule. And I saw it, I felt it, O, just as if heaven opened! It isn't as if we weren't brought up in it, Jule."

"Do you mean to say," sings my lady, "that you believe the Maker of all this universe, if it had a maker, left it to take care of itself while he came down and lived and died here?"

"O, yes," said Miss Frances, quite pale, and drawing in her breath. "And if he did how could I bear to make myself fine with the thing that gave him mortal agony?"

"And if he didn't?" says Mrs. Van.

"Then, if he was only a man whose soul thought out, whose life lived out, the ways that give us all our peace and pleasure, and who was willing to die rather than not help us, and did die for love of us, could I wear at dining and dancing as a bauble the thing that tortured him, on which he died?"

"And there's something in that, now ain't there?" says Betty.

"O, Betty, Betty," said I, "did I bring you up for this, with all my admonitions?"

"O, well," Betty answered, tossing her head, "when you tell me where to find you yourself, it'll be time o' day! 'And if there never was any such person at all?' says Mrs. Van. 'The idea, the ideal, remains,' says Miss, 'and lifts us whenever we sacrifice to it.' And my faith," says that Betty, "she shows whether it has lifted her or not! But as for Mrs. Van, 'I declare,' says she, 'your liver must be dreadfully out of order! You're getting to be a candidate for the mad house. I'm glad Van Cortright wasn't of your way of thinking when he bought the emeralds.' They didn't know I was there—I was in the dressing-room clean-

ing some lace. 'But if you're so bent on doing good,' says Mrs. Van, 'you had better think whether you can't do more good with Brinckerhoff's money than with your own little income,' says she.

"Christ gave himself," said Miss Frances.

I was down in the region of the Felonies again, where I went doing a bit of work for the mistress, mayhap, when I felt like, and I saw what Miss Frances meant. When I went in she was dressing a deep knife cut on a woman whose drunken husband had stabbed her in his frenzy and been so sorry for it afterward that she almost wished he hadn't done it, since it was going to let her out. Well, I finished my errand, which was in another room, and stepped round to the alley where there was a man dying of consumption. I minded him the last time I was by—he in a cellar that reeked with the damp and slime. But Miss Frances had been there, and the place was dried out and his bed had been changed. "I'm quite another man," says he, "since she began to come. I doubt but I'll win through after all." And he with the last breath waiting to gasp on his lips. But she'd given him that cheer. I came across her again presently, where she'd come back to give the woman with the fever the drops she was to have every two hours and not a soul to see to it; and I went about with her a little, she pressing me in, for her hands were full that day, and it was raw and slobby and coming on to storm, so that the world looked dreary. She had medicines for a cough to leave here, and a couple of oranges for an ailing girl there, and an apple for a good child; and there was a bed-ridden old body to bathe further up; and the long, tangled hair of a woman that was in delirium to comb out and braid, that she might perhaps lie down in comfort; and it was a bitter hour we spent together while she gave the ether to a poor creature dying in convulsions, and brought peace out of all that writhing horror. The roughest of the gang loafing there stepped out into the street or touched their hats new to Miss Provoost, I saw as she went by. They'd come to look at her as a divine providence. They all felt what was this she was doing. Perhaps they didn't know when it would be their turn or their wives' to need her.

We stayed a half-hour or more in the place where she had brought home the boy she'd run over. He was the boy she had the apple for, and she had peppermints for a mumbly old grandmother there was there; and she took care of the woman that was still alive in the dark room—I let her; I couldn't. She had set up a reflector there to brighten it a bit. And she showed the little ter-year-old girl who did the work how to make the porridge tasty; she'd brought the groats, and she sipped some of it herself. I couldn't have swallowed in that room. But I saw what she was doing; it was a sort of sacrament, for the mother had looked at her askance at first, and she was winning her to friend and willing her, it may be, from the drink in which she would burn up the sense of her trouble, while she sewed and sewed and sewed, and another child threaded the needles. The father was doing time somewhere—he had never done anything else, I mind me. She had brought the boy a picture-book once; he had his hands fine, I saw, and she held him on her knee. "O, no!" she said to the mother, "I'm not at all a missionary. I'm

not good enough. And I have hardly anything to give in charity. I'm just a nurse. I've learned how, and I am going round to do only what there is no one else to do."

"Yes," says my mistress, when I told her, "she is breaking the alabaster box."

Well, well, it seemed as if she felt life was not long enough to make up for the time she had lost. In one place we sat down and let a nurse there was there of her providing go out for a breathing spell, and here there was a scalded child to bandage, and here there was a face raw with the king's evil, for word of her seemed to pass in the air. And when it came to the woman with the cancer, and she opened it and was cleansing it and dressing it, "Heart of me!" I whispers. "How ever can you do it? It goes against me just to see it."

"She has to feel it," says Miss Frances. But I must go out on the fire-escape and breathe, I was that faint and sick. "And what are you doing it for?" I cried, when we got outside and turned our steps homeward. "I began it," she said—half under her breath it was—"for the Lord, for the love of the Lord, but now I think sometimes I am doing it for the love of them."

"That's the way I like to hear you talk," says I. The folly of me! She looked at me a moment. "I have heard Betty speak of you," she says—that Betty! "And do you know there is a saying you bring to mind for me? 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

Me? Well, well—still I can't say that it wasn't myself brought things to a point, for all. For I was telling Betty of the risks she ran down there with the ill-smelling fevers, and maybe the small-pox, and dear knows what. And that tongue of Betty's is a fire; and so it was that Mrs. Van Cortright had it pat, and was reproaching her sister for the danger she was putting all the household in, through the distemper she might any day bring home. "Then," said Miss Frances, gently, "that ought to settle it. I can conclude the matter of the house down there. I can buy it and renovate it; it was a fine old mansion once. And I can live there with my maid and my three nurses—they are as interested as I."

"What in the world are you talking about?"

"And I've found it hard for some time," Miss Frances went on, "to spend the first half of the days down there and be fit for the last half up here with dinners and operas and"—

"Then why do you do it? Well, I'm thankful to say you haven't the money for this crazy scheme, and I won't let Van Cortright give you one penny!"

"Yes, my own income is enough for that exactly. And I don't doubt that when I've made the settlement down there money will begin to flow in, and I can have other nurses, and help so many, soul and body!"

"Frances, you will disgrace us! Every one will think you are gone mad!" cried Mrs. Van Cortright.

"And many of them said, He hath a devil and is mad," answered Miss Frances.

"Frances," then Mrs. Van Cortright said more gently, "do you really think you could leave us, and all this pleasantness and sumptuousness? Don't you love it?"

"O, yes!" sighed Miss Frances.

"You would never have a fresh rose from year's end to year's end."

"Unless you brought it to me."

"I never should. I would wash my hands of you. I would never see you again!"

"You think so now, Jule, but you would. Very likely you would come down and help me sometimes."

"Don't lay any such flattering unction to your soul. I wouldn't. The ideal! And you would never go to the theater, of course, nor the opera. Ciel! Never to hear *Manon* again! Never to have another dress from *Felix*! And you love pretty gowns, you know you do!"

"Yes," said Miss Frances.

"And to go afoot. You love horses, Frances!"

"Yes," said Miss Frances again.

"And Newport in summer, and the sea. And the yacht, Frances! And the camp in the deep woods—why, what are you thinking of? To give them all up! And O, the hot weather, the sweltering hot weather in town! The horrible nights when they are sleeping on the sidewalks and in the gutters down there in the *Ghetto*, and every one is dumb with suffering!"

"I can suffer with them."

"What good is that going to do them! And love," persisted Mrs. Van, "you are counting it out! You don't know what it is! Brinckerhoff loves you—you could love him. In a year's time you would laugh at this brief insanity. Just think what you are giving up—a whole life—home, husband, children!"

"O, you mustn't, Jule! You make me waver. You tempt me!" cries Miss Frances, by that Betty's word of mouth. "You take me up into a high mountain, and O, it is a low moun'ain! For I do love these things and the thought of them. And I love you, O, all of you! And you mustn't cast me off because I see things differently. You must help me, even if our ways part!"

"Betty!" cries the madame then. "Is that you in there? That tiresome lace—will you never have it cleansed?" And she shuts the door in her face.

"It was like the drop-curtain in the theater," said Betty.

"O, Betty!" says I, "and you to say that!" though I won't say there wasn't a twinkle in my eye.

"Do you suppose," says that Betty, the face of her! "that I didn't spot you the other night at Shoreacres, crying for all you was worth?"

"I went to see if it was fit for you to see, Betty," says I, "and Mr. Jo."

"Mr. Jo was up in the gallery with a parcel of the Polytechnic fellers," says that Betty.

"I'll have to look into that!" says I.

I was down at the *Three Deeps* presently again myself; for some of the dresses of those trimmers of ours, yes, the twins, I'd thought might come handy there. "Wot's dis de loidy was givin' us about a day called *Easter*?" says the boy down there, the limb that was at the start of all this upset—Billy, his mother called him, but I'd noticed the little rats in the streets called him Cully. "Cheese it, Cully, the cop's comin'!" they cried when he'd jumped into the fountain basin with his clothes on, that dreadful hot day I'd come back to town for a book of the master's.

"Easter," says I, "comes the day but one after tomorrow. Miss Frances will tell you it's the best day of the year."

"Yip," said he, "de best day er de year's any day de loidy comes down ter de *Three Deeps*! Dat's me size."

"Is it de day dey gives tings?" asked the girl I was fitting the gown on.

"Hully gee, if 'twas," said the boy, walking round the room on his hands, "I know wot I'd take in mine. I'd have de loidy—she's a peach—come an' live down here where I could do de jobs fer her every blame day, you bet yer sweet life!"

"If I'd heard my Jo swear that way," says I, for it's not all his words I've given you, "I don't know what I'd do."

"A song and dance," says Cully.

Betty came over, after Mrs. Van Cortright's grand musical morning. "I guess its settled," says she. "There's been a lawyer drawing up a deed about a place down there in the *Felonies*. And I guess it came about this way," says she. "You see Mrs. Van told me I might hear the music, and I was down, and behind the curtain, and I thought I'd lose my breath with the violets festooned in great bunches there, till Thomas let down a window. And there was a settling of silks and chiffons, for the singer was coming, and just before the silence I heard Mr. Brinckerhoff's voice close by. He was standing, tall and dark and handsome, with that spark he has in his eye, leaning over Miss Frances—and there's nothing you can compare her to but just a great, blooming rose—and he was holding her fan, and 'twas plain in his eyes, his smile, his voice, that after his way he worshipped her. 'Never!' he was saying. He was speaking low. 'Let my wife waste herself on the creatures of the slums? Never!' And just then the singer began to sing; and let me tell you I never heard music before! Sweet, sweet, sweet, clear as flutes, voices falling out of the sky, far, far off! And I saw the face of Miss Frances where she stood, and it seemed as if it must be the face of one of those singing voices. And I says to myself, Larks, says I! And you'll see!" says that Betty.

I did. It was a clear, blithe morning, with scents of the earth blowing over the city from I don't know where; and I'd have known it was the *Easter*, even hadn't the streets been so still and the bells swimming on the air, by the high, white light and the sweet fresh smell of the weather. They say, with all the rest that they say, that the sun gives three leaps for joy when he rises on *Easter* morning. It's my opinion he leaps for joy every morning, except when he looks into the court of the *Three Deeps*. He couldn't leap for joy looking in there. But, to be sure, he never does! I'd gone down there on the errand of the mistress again. And saving for one broken lily in the hand of a little brown ragamuffin there was no sign of the day down there, and, *Sunday* or *Easter*, all the same to them, there was the low thunder of the sewing machine in this room, and the tapping of the last in that, and the scrubbing of the board in the other, as I went by, and all the vile smells were coming out strong, and there was the roar of a fight in the alley, and a dead man—O, well, there's some of us too delicate to hear about the way others have to live—and die.

And I can't say but it hurt me, it hurt me hard, to think of this pretty creature who had every joy there is in life for her own if she chose, coming down here to live in the reek and the filth, and only going about from one fever bed to another the day long and the night long. A costly sacrifice it was. But, O, they needed her, the poor wretches, they needed her! And

all at once something filled my eyes, and I longed and ached for a moment, not for the poor wretches, but for myself, that I had no such mighty love as that for which I might joy to make sacrifice. "Yes," said my mistress, when I told her once, "it was the *Easter* time, and the Lord was rising in your heart, I think."

However, that's neither here nor there. But I tolled up those tilting, shaking stairs in the dark and the dirt, and I came to that upper room where the woman sewed and the little girl threaded the needles and the old grandmother mumbled, and Miss Frances was there before me, in the dark room, binding the last bandage with its cool salve about the poor creature there who was to hold out but a day or two longer. The boy Billy was standing on his head. "Easter's here, an' we'se blowin' of it in!" says he. "We'se got her—de loidy! She's come ter stay, see? Say, dere ain't no stringin' in it! Hope I may never kick a copper if she ain't a takin' me wid her ter mind de crack!"

The place was clean, the mother was sober, the boy's face was shining. "Easter," mumbled the old grandmother, some chord touched in her memory of a better day, it may be, "the Lord has risen." Well, some say God made the world in six days, and some say he made it in a thousand ages, and I say anyway God made it. And perhaps the Lord would have risen down here in the *Felonies* if Miss Frances hadn't come there. But anyway Miss Frances came, and the day of the Lord came with her. The Lord had risen.

Miss Frances stepped softly out of the dark room, folding off the apron she wore over the gown that was the color of a plum—she always wore down there the colors to take the eye. Small blame to her if she knew that beauty makes its way—and she looking like a flower! And after a little we went down the stairs, where I always felt to take my life in my hands, and which she was to climb so many a hot day and black night! And we came out on the street, where the sun and the blue sky and the smell of the grass in the air from far-away fields seemed, beside the place we left, like the fore court of heaven. And I saw her face white with the light behind it. "There is so much suffering in the world," she said. "And to be set apart to relieve any portion of it, what a fellowship is that!"

"Then you've settled to it, Miss Frances," I asked.

"O, yes," she said.

"And if you find yourself regretting when the dour days and nights come, with the pain, the poverty, the tiring of it, the unlovely folk?"

"No," she said, "no. They are our Lord's, the poor. He must feel more tenderly to them than to the fortunate, the happy—as a mother feels to her lame child. When I go through the dark streets at night I often feel a great, sweet presence walking with me."

"There's a grand verse in *Luke*, Miss Frances," whispered I, "that says when you have left home for the kingdom of God's sake, you"—

"O, it is true!" she cried. "Shall receive manifold more in the present time."

"And in the world to come life everlasting," said I.

But for my own part, I don't know, I don't know.

The First Day of the Week

By Rev. Charles Cuthbert Hall, D. D.

I wish to say something about preserving the Easter spirit in our daily life. In every week of our life there stands one day, which all persons agree is unlike the other days of the week. It is the first day. But while all recognize a distinction in the first day of the week, all are not agreed as to the nature of that distinction. To some it is a financial distinction; the banks and the exchanges are closed. To some it is physical; rest for a tired body and mind, more time to sleep and to go out in sunshine. To some it is social; more time to see one's friends. To some it is restriction; a dull, tiresome day, hedged in by church customs. To some it is traditional solemnity; the Sabbath of Sinai reproduced in theory, the objective point being to keep the day holy by stopping ordinary occupations.

It is far from my purpose to discuss these different views of the first day of the week. I would simply state what I believe to be a true view. Sunday is a tradition in every life; in some lives a dull and spiritless tradition, in some lives a frivolous and idle tradition, in some lives a noble and exalting tradition. Our feeling toward Sunday is largely determined by our sense of the meaning of Sunday. If there is in us a broad, clear and constant sense of the meaning of the day, our feeling toward it must bend to a corresponding animation, affection and intelligent delight. To keep Sunday merely because our fathers kept it, or because family sentiment and public sentiment approve it, is to permit thought to tarry far beneath the level it might obtain. But he will not stay on that lower level of thought who will stand on Easter Day as on the summit of a great mountain, and will look off from that height upon the meaning of Sunday.

I speak as one who passionately loves the Sundays of life; who thinks of them as places of indescribable rest and refreshment in the journey through the world; who rejoices in their approach as times when one is lifted above that which is depressing and mean and exhausting, and is permitted to enjoy a mighty liberty and a grand fellowship with nobleness and strength. When may a lover of Sunday speak so naturally of the day he loves as on Easter Day? Easter Day is the birthday of Sunday as a day of holy gladness in the life of man, and every Easter as it comes marks the beginning of a new year of Sundays in our life. To the Christian the first day of the week is known by that sweetest and best of names, "the Lord's Day." Whatever others may call it, however others may use it, to him it is Christ's Day.

A fact came to light on the first day of the week, a fact which transfigured the life of a little handful of people in a corner of the earth, and which is transfiguring the life of the world. For that little handful of people the week before had ended in darkness and despair. They had had a Leader whose personality had bound them to himself. They had believed in him with all their hearts, had left all to follow him, had become convinced that he was the Messiah, had confidently expected him to establish a kingdom. Instead of seeing their expectations gloriously verified they had seen that Leader seized, insulted, tortured, tried,

condemned, executed, and with their own hands rescuing his maltreated body from the publicity of the cross they had laid it in the grave.

O, that Sabbath after the crucifixion, that seventh day after the Passover, that last ebb of a miserable week! What essence of failure and disappointment it left behind as it closed in utter darkness! But the first day of the week they went to that grave, and the stone was rolled away. They found not the body of their Leader but angels, who said: "He is not here. He is risen." Then came, ere that first marvelous day of the new week had ended, a great triad of evidences that Christ was risen indeed. First, in the dawn-light, Mary saw him and heard him call her by her name; then toward evening he was seen again by two of them, at whose side he walked, causing their hearts to burn within them as he opened to them the Scriptures, and making himself known in the breaking of bread; and then at night, when the doors were shut where they were assembled, he came again, stood in their midst, showed them his hands and side, breathed on them and said, "Peace be unto you; as my Father hath sent me, so send I you."

When the day came round once more with it came back to them the vision of a risen Christ. Again he was with them, where all could see and hear him; again he stood in the midst, breathing the benediction of eternal peace. And yet again, years and years afterward, when the first day of the week had become the rallying point of the Christian society, once again Christ stamped it as divine by choosing it as the occasion of his brightest self-revelation. "I was in the spirit," said St. John, "on the Lord's Day, and heard behind me a great voice as of a trumpet, saying, 'I am Alpha and Omega, the first and the last; he that liveth and was dead and is alive forevermore.'" In these self-revelations of the risen Christ Sunday was born as the great "festum," the joyous day of Christians. No commandment to keep it was thundered forth. Its growth into a permanent institution was an illustration of the Lord's own words, "If ye love me, ye will keep my commandments." As the day has become one of universal observance in many nations as a rest day, wherein large numbers of people are released from business, it has, of course, been necessary to have the civil government make suitable laws, which we must all obey, for maintaining the order and peace of society, but every Christian should joyfully remember that this institution of the Lord's Day sprang out of love, not out of law. It is not a grievous commandment; it is a joyous consecration. It is not compulsory; it is voluntary, and as such we believe it is especially dear to Christ.

In the light of thoughts like these, what is the spirit of the day? What is the attitude of mind in which we may approach and enter the first day of the week? Four words stand for me like angels at the gateway of each first day of the week, inviting me to enter. Those four words are consecration, communion, worship, freedom.

Consecration, the freshness of the morning. Often, on Sunday morning, when I

arise, I think of the scene in the garden as the risen Saviour took his first steps in the early sunshine. How marvelous it must have seemed even to him who made the world to rise from his dark tomb and to come out amidst the dewy grass, the sparkling leaves, the flowers, the birds, the sunshine, the breeze; to breathe in the delicious sense of life and strength, to realize that suffering, humiliation and death were over and past forever—forever. Can one who thinks of this forbear the longing to be consecrated, renewed, refreshed as with the very power of his resurrection, leaving behind all that is of darkness, insincerity and selfishness, and rising on the first day to begin life over again?

And communion is another of these words. Fellowship with the risen One! He sought out his friends on that very first day, to have fellowship with them. In his risen life he showed the same joy in fellowship as before the crucifixion, and it becomes an unspeakably dear thought that our fellowship with him can be renewed in all strength and intimacy on the first day of the week. Perhaps the week past has been teasing and distressing; earthly things went contrary to our hopes and expectations; cares seemed to bank up on either hand like great billows breaking over us and almost sweeping us from our footing; we grew very weary, we lost our hold on Christ, we became downhearted and desperate. Then dawed upon us once more the dear first day of the week, and all was changed. We recovered our fellowship with him, we renewed our communion, we found him meeting us amidst our cares with his calm strength and his glad greeting, "All hail."

And worship is another of those great words—worship, a necessity of man's life, an act of which we cannot deprive ourselves without maltreating and wounding our life. How strange that so many look upon worship as a wearisome duty, to be discharged no oftener than public opinion demands! How strange that men and women can suppose it possible to live complete lives without worship! Worship is a law of our nature as creatures made in God's image, and when in our busy lives comes the beautiful and gracious first day of the week, glorious in all its resurrection memories and hopes, we love it as a day of worship, we gather around our risen Lord, we bow at his feet, we pray him to abide with us, we know that in worshiping him we are fulfilling the deepest law of our own being.

Yet one other word stands at the portals of the first day of the week, liberty. The inspiration of this day is its joyous liberty, the liberty which is born of love. It is not the Jewish Sabbath, nor a Christian substitute for a Jewish Sabbath. It is not a day of bondage to tradition, a day whose meaning is realized and whose use is fulfilled in a stern routine of ordinances, resting like a yoke on the neck of life. It is a day of spontaneous expression, a day of gladness and affection, a day whose uses love and love only can control. No one can truly be said to keep this day who does not love and honor the risen Lord. It is the Lord's Day, and only they who care for him care for it. The laws of the State and the public senti-

ment of an orderly community may, to some extent, limit those open violations of propriety which are classified under the stern Jewish name of Sabbath-breaking, but no law, no public sentiment, can make one person keep holy the Lord's Day. Love is the only law that sanctifies the first day of the week, and the law of love is the perfect law of liberty. Therefore, my heart goes out into this day because there is no bondage in it, nothing but joy and rest and gladness and the perfect love that casteth out fear. Those who keep it in love keep it in sacredness.

O, holy and happy Sundays, how your sunlight streams across the path of memory. How the Easter spirit lives forever in you, consecrating our daily life! How your sacred, untrammeled freedom has broadened our life, making us realize the liberty wherewith Christ has set us free!

The good news is true—once the Redeemer tasted death for us, now he lives to help us live. His salute to us is from the other side of death. We will answer it with life like his—strong because trustful and obedient, rich in goodness and sympathy, brightening the world.—E. T. FAIRBANKS.

THE PLACE OF CRUCIFIXION

BY HON. SELAH MERRILL

The country where our Lord lived and died has always for the Christian a wonderful and sacred interest. The town where he was born, the mountain home of his youth and early manhood, the beautiful lake on whose shores he taught, the roads he trod when going up to "the city of the Great King," quiet Bethany, his resting place, and lovely Olivet, whence his tearful eyes overlooked Jerusalem—these are all well known and are yearly visited by thousands of devout persons who hope thus to be brought more fully into the presence of Christ. Why cannot we visit also the place of his crucifixion and burial? The world is ignorant of the spot where Moses was buried and where Paul died, a fact true likewise of many saints of Bible times. I am fully persuaded that in these instances it is God's own hand that draws the veil before our eyes. He brings us so near the awful scenes that we can hear the voices from Calvary and the tomb, but for the wisest reasons he does not permit us to see the places themselves. This is all true; still it does not prevent us from asking, in all earnestness and eagerness, if anything is actually known as to the spot where Christ was crucified and buried?

We have New Testament authority that Christ was crucified outside the walls of Jerusalem. Armed with this fact, some travelers, on visiting Jerusalem and finding the Holy Sepulcher in the middle of the city, assert, "This cannot be the place of crucifixion." But, in reality, their objection does not hold, for the present walls were built in 1540; therefore, they have nothing to do with the question. Our Lord was crucified in A. D. 30, the sepulcher was discovered in A. D. 325 and the church which Constantine ordered to be erected over the place was dedicated in A. D. 336. Between the first two dates are three full centuries lacking eight years. During this period the Christians had left the city, the Jews had been banished from it, it had withstood two terrible sieges and been twice de-

stroyed—under Titus, A. D. 70, and under Hadrian, A. D. 134—new walls and public buildings had been erected by Hadrian—time enough and vicissitudes enough to have obliterated everything that belonged to the city of Herod. Hence we find Constantine declaring that the place of crucifixion had been long unknown and its discovery is stated by him to be purely miraculous, and all the circumstances connected with the discovery are of the same character. It is alleged that a sepulcher was found containing three crosses, one of which proved to be the "true cross" because miracles were at once performed with it. In the soil of Palestine wood, and even bones, decay in very few years.

This is the "evidence" on which the claim of the Holy Sepulcher is based, between A. D. 30 and A. D. 336, and the same is true of the period from A. D. 336 to our own time. There is not a particle of evidence, in the shape of documents, inscriptions, historical facts, to substantiate this claim. Its advocates, when pressed for reasons, invariably respond, "Constantine must have known the correct site." They have absolutely nothing else to say.

"Without the gate," that is, outside the wall. At the date of the crucifixion Jerusalem had two walls on the north side, the east, south and west sides being protected by the first wall. Why may not this have been meant? Simply for the reason that on these three sides the hills were so abrupt that the slopes could not be used for any purpose. The third wall was built after the death of Christ. The second wall is the one intended. One end of this was at the Tower of Antonia. It has long been known and its identity is not disputed by any one. Here, then, is a clew, good so far as it goes. The other end of this wall has been in dispute for generations, but in 1885 I was so fortunate as to find it. One hundred and twenty feet of it exist under the east side of the Grand New Hotel, and it has been universally admitted as the long missing end of the second wall. This discovery was an important and positive gain.

The next problem is to unite the two ends by a line which shall follow the course of the second wall. If this could be done so as to exclude the Holy Sepulcher its claim might be considered as established. But unfortunately no ancient remains have been found on the line thus arbitrarily laid down.

The matter does not rest here. In the north part of the city there are at four different points sections of an ancient wall of Jewish workmanship. Starting with the known ends as described, I lay down the line of the second wall so as to cover these four points, consequently I have six sections of wall, all of Jewish masonry and of the same period. This line coincides exactly with Josephus's description of the second wall. It seems to me that I am dealing with facts and not with theories. I have taken scores of people to these points, showed them the stones, the plan and read Josephus's description, and no one has ever failed of being convinced. Among these persons were three engineers of high rank, and after examination they said, "There is no doubt about this being the line of the second wall." The Holy Sepulcher, being far within this wall, cannot, of course, be the site of the crucifixion.

Why then, it is asked, is not this view universally accepted? Because many peo-

ple make their faith in the Holy Sepulcher a matter of religion. This feeling I cannot appreciate. Greeks, Latins and the more infatuated of the Anglicans believe implicitly in the Holy Sepulcher, because "the church declares it to be the true site." With them argument is out of the question. Personally, I have no preference for one site above another. I have no preconceived theory to be either substantiated or overthrown. The great fact that Christ died to save sinners has the same significance to me whether his death took place here or there. I approach the subject with the utmost reverence. My opponents say, "This is the tradition of the church," and stop there; I gaze upon piles of Jewish masonry and ask the meaning of them. As they contradict the tradition I must reject it.

The reader may understand that two distinct questions are involved—we may show that the Holy Sepulcher has no claim whatever to be considered the site of Calvary, and still never be able to demonstrate the second question, namely, where Calvary should be located. The hill above Jeremiah's Grotto, about 300 yards north of the Damascus gate, is now generally called the Calvary Hill. It rises forty feet above the surrounding country and at its foot there is a tomb. This cannot be the tomb of Christ, but there are many arguments for thinking that the hill itself is the place of crucifixion.

Eternity, which cannot be far off, is my one strong city. I look into it fixedly now and then. All terrors about it seem to me superfluous. The universe is full of love and of inexorable sternness and veracity, and it remains forever true that God reigns. Patience, silence, hope.—CARLYLE.

EDDY OR FLOOD

BY REV. A. J. F. BEHRHARD, D. D.

In *The Congregationalist* for March 11 an article from my pen appeared under the heading Is It Only an Eddy, or Is It More? It was received by the editor as timely, with the editorial statement, however, that he did not personally share in the apprehensions expressed. The following extract will serve to show the nature and scope of the writer's judgment of the theological situation:

The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honeycombed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries.

As after four weeks or more I read the above extract I confess that I am myself startled by its vehemence. It was a terrible indictment. But I knew what I was saying and my proofs are at hand. I ought, however, in justice to my brethren and to myself, to add that it was not meant to be a sweeping charge. It was not a wail but a note of alarm. I knew but few against whom I believed the charge would hold, and I very much doubt whether even they

would plead guilty. I cannot close my eyes to the fact that principles have been advocated whose logical conclusions are evaded. And I believe that many are disturbed by facts which they cannot harmonize with the views in which they were trained and which they have no desire to repudiate. The poisonous shoots have only just broken through the sod, but they will grow very fast and the plowshare cannot be put under them too soon. Let me speak, then, not as censor but as brother.

My article called forth numerous replies. Some of these appeared in the issue of *The Congregationalist* for March 25, covering nearly three full pages, with three columns to the page; and the editorial comment declared that the published replies supported his previously expressed judgment that my apprehensions were groundless. It was intimated that Brooklyn did not command a sufficiently wide view, while at Boston it seemed clear that my eyes had been deceived by a local fog.

The replies cannot here be reproduced, but they can easily be read by any one who desires to do so. If they inspire any reassurance, the reader must be easily satisfied. Nothing more damaging has appeared anywhere in forty years than the admissions, painful and otherwise, in the reading matter of these three pages. The concessions are simply appalling. Some glory in the change which has come over our theological thinking, and declare it not to be an eddy but a current. The new view of inspiration is illustrated by the statements that "fables are not necessarily lies," and that "Æsop's cunningly devised tale of the fox and grapes has been an enduring vehicle of truth." That crack lets in a good deal of light. The Scriptural doctrine of the fall of man is declared to be "a child's sketch, a picture of dramatic situation," all of which, of course, we have now outgrown, and the story only outlines "the contrast within the man himself."

There is an ominous silence on the doctrine of retribution. That is quietly shelved. There is a frank declaration that the structure of faith rests "primarily upon Christ, and not upon *Scripture* or any creed." The italics are mine, and it certainly is a very novel doctrine that we have a knowledge of Christ apart from, and independent of, *Scripture*, so that one may be loyal to Christ and discount the *Scriptures* upon which he set the seal of his infallible authority. Another boastingly writes from the Central West that the doctrines which I said were being ignored and discounted had been preached and "practiced," and the Old Testament narratives "believed explicitly and implicitly," until Congregational ministers began to "flounder" in these communities. A young man in the first year of his active work writes that the "times are perplexing," and that we are in "great danger of losing our power as preachers of righteousness. Unless we can have a primitive gospel to proclaim we shall become powerless." That young man is headed right and for him I have no fear. Let him keep straight on.

Another plainly declares that I have "voiced the prevailing sentiment of the pastors and churches in Pennsylvania," and that it is "full time to get out of the fog and preach a clear, positive gospel." And still another, writing from Connecticut, says: "For ten years I have painfully noiced the drift. To stand on plain, evan-

gelical ground is to be considered unprogressive. I find fellow-ministers who are annihilationists, universalists. The fall is denied. There is no Biblical doctrine of sin, and so no redemption."

A hundred letters are at my elbow, from the East and the West, from city and country, from pastors and laymen, from men and women. I will not quote from them. There is no need of it. But they all tell the same story, and there are in them statements which are more startling than anything quoted above. I am content to appeal to what has been spread before the public to prove that the charge of pessimism brought against me is not true, and that I have simply turned on the light upon a situation already sufficiently alarming.

Of course, my letters are from men and women who regret what they report. And this is one hopeful feature of the situation. The theological eddy has not become a flood. It has not caught the majority. Pulpits and pews, for the most part, still stand by the old faith. But there is unrest and alarm. New views, subversive of the faith of the fathers, and, as I think, subversive of all Biblical faith, have not only gained entrance but are being boldly proclaimed and disseminated. It is time to begin the discussion, and in the friction of free and fraternal speech to strip the question to its merits. It is time to stop and inquire where we are. It is time for great and earnest searching of heart.

It may seem a cruel thing to do, this throwing of a bombshell into the Congregational camp by a Congregational pastor, and by one who was not born and bred in its communion. But a pastorate of more than twenty-one years in two Congregational churches made me feel that I had earned my right to speak, and I cannot believe that any one suspects me of insincere and unfraternal motives. I asked my anxious question because I loved Congregationalism. I asked it plainly and bluntly, because I felt that whatever the truth might be it should be known. And I am not sorry that I asked it, because now it will have to be considered and answered. That broadside in *The Congregationalist* has let the daylight in, and that is what is needed. I am content to wait.

But will not this discredit Congregationalism? No, it will not. The theological eddy is not a denominational one; it is universal. The Episcopalians are honeycombed with the new criticism and the new theology. A trenchant article in the *Standard* of Chicago, for March 11, shows that the Baptists are as badly off as are we. There is the clash of swords in the Methodist camp. The Presbyterians have their hands full and the pendulum of heresy trials swings back and forth. First it was Robertson Smith, then it was Professor Briggs, and now Dr. John Watson's turn has come. The pot cannot call the kettle black. The theological measles have broken out in all the denominations and there is no place where we can go to escape the infection; unless we go to Rome, and that means giving up our *Bible* to the pope. That we will not do, and so every man of us may as well stay where he is and fight it out.

Nor must I be understood as advocating a blind return to what is somewhat sneeringly called the "traditional theology." I have a great and growing respect for that theology. I am still an earnest reader of *Calvin's Institutes*, I have not outgrown

Jonathan Edwards. But I do not worship these men. They were not infallible. Nor are the great creeds authoritative. We are not in bondage to synods and councils. Thought must be free, and the interpretations of the past are not to be accepted as trammels upon the most fearless scrutiny. But, one is our Master, even Christ.

Everybody seems to grant that, and that is hopeful. Loyalty to Christ is emphasized as the one canon of theological construction. If any one knows how I can know His mind, and what he would have me believe, except by the *Scriptures* which he always honored, I wish he would tell me. I should be eager to examine these new sources. A doctrine of *Scripture*, which sunders the Testaments and which throws Paul's testimony out of court, as is done by not a few, is the one thing which I cannot accept, without conscious repudiation of the authority of Christ. I have noticed that recent commentaries on the epistles to the Romans are marked by a return to the older theology. Paul, confessedly, held it and preached it; but we are told that the Pauline epistles are steeped in Rabbinical conceptions, and that these must be eliminated from the primitive gospel. I have tried to do that and found that I might as well throw Paul into the ash barrel.

For me, at least, the Pauline doctrine is elementary, and must be accepted in its integrity. Translate it, if you will, into modern speech, but the translation must not be a repudiation. There I draw the line. Let us have a reconstructed theology, a theology for the times, but the theology must be Scriptural in its every fiber. I will have none other, and I will be hospitable to none other. I am not pleading for a return to the old method of "proof-texts," which were often a most incongruous mixture; but the *Bible* remains for me the only documentary source of Christian doctrine, and no man gains my ear who speaks in any other tongue. And I am sure that pulpits and pews will stand with me there. We want to know what God has said through the holy oracles. That ends it!

Does any one charge me with effrontery? Are there any who curl their lips in scorn at my self-conceit? Are great names set against me, names of men, on both sides of the sea, who are my equals in sincerity and earnestness, my superiors in scholarship and influence? I am not measuring swords. I am not posing as theological censor. I do not care whether men are old school, or new school, or of no school at all; whether they are Calvinists or Arminians, Hopkinsians or Bushnellites; whether they train under Albert Barnes or Charles Hodge. I believe in the new light which breaks forth from the *Scripture*. But it must come from the *Scripture*. That is my sole contention. I cannot agree to the new dictum that things may be plainly taught in *Scripture* which we need not believe, and that we may introduce into our theology doctrines on which the *Scriptures* are silent. All that the *Bible* clearly teaches is essential. All that the *Bible* does not clearly teach has no place in Christian faith. If that be effrontery I must bear the charge in silence. That is the platform of our common Protestantism, and by that test men and books must stand or fall.

I am not afraid of the issue. The Congregational churches, if I have read their history aright, will never accept any but a Scriptural theology, no matter from whence

it comes. The Congregational churches will never consent to have the credibility of the Old and New Testaments impugned and their doctrinal authority undermined. Paul will never be displaced from the seat to which Christ exalted him. He cannot be pushed aside in the attempt to formulate the so-called "theology of Christ." The Congregational churches will conclude that Paul understood Christ and his gospel better than the doctors of the nineteenth century.

But this survival and revival of the Scriptural faith will not come without a struggle. We have been on the defensive long enough. The camel is forcing its body into our tent. We must take the aggressive. I have gone through the labyrinths of the Wellhausen criticism, and of its modifications. It is hopeless confusion. I have gone through the "revolutionized theology." I have read its books. They are as dry and sapless as chips. There is no power in them.

Give me, with all its faults, the theology of Augustine and Anselm and Luther and Calvin and Jonathan Edwards, for that theology has changed the face of the earth, has made sinners tremble, has made stalwart saints, has promoted revivals of religion and has girdled the world with missionary stations! And the great doctrines of the fall of man, of the deity of Jesus Christ, of the immutable justice of God, of the majesty of the moral law, of reconciliation by the blood of the cross, of regeneration by the Holy Ghost and of the final judgment with its issues of eternal life and eternal death, will survive the present partial eclipse, and come forth once more clear as the sun, fair as the moon and terrible as an army with banners!

It is not a flood; it is only an eddy! But we must stem it!

Brooklyn, N. Y.

My angel of perfect love
Is the angel men call death.

—Paul H. Hayne.

IMPRESSIONS OF LIFE AT THE NATIONAL CAPITAL

II.

BY G. F. M.

Nine out of ten present day pilgrims to Washington go straight as a hawk to its prey in pursuit of the newly revealed glories of the library of Congress, and to most of them it comes as a revelation, no matter how much they have traveled in Europe or read about this particular structure. In size and adaptation for its use it surpasses any building of the kind which exists. When, in addition to this, it is understood that it is so far from being a "job" that it was completed within the time limit set by Congress in 1888, and for about \$140,000 less than the original limit of cost, and that fifty of the best American painters and sculptors, working in entire harmony with each other and the managing architect, have decorated the building in a lavish yet artistic and inspiring way, it will be realized that in this home for the library of Congress, this depository of all works copyrighted in this country, the American people have an educational institution the potency of which they do not begin to appreciate now.

This building proves that we have honest administrators of public tasks in this country, the Capitol at Albany to the contrary notwithstanding. It reveals conclusively

that we have sculptors and artists able to perform great tasks and competent to form national art ideals. It demonstrates, as did the buildings of the White City in 1893, the majesty and beauty that follow unity of purpose and action when artists—major and minor—federate and sink self that beauty may endure.

Not until the stacks begin to be filled with books, not until the splendidly lighted and adorned galleries for the display of engravings and precious examples of the book-maker's art are in use, not until the reading-room in the vast rotunda is the resort of book-seekers as well as sight-seers, will the soul fully take possession of its beautiful body. But, when it does, God pity the American, be he ever so illiterate or brutish, *blasé* or traveled, who can "enter in and walk about Zion" and come away unmoved and not less sordid and prouder of his American citizenship than when he went in. Costly it is but not extravagant, and if all our revenue were expended as beneficially thousands of parasites in human form, leeches on the body politic, would die of inanition. Flawless it is not, for its creators were mortals, not gods. But it is a building which honors its donors, its creators, and its tenants, animate or inanimate.

With such a building as this completed, with the beautiful new Cochran Art Gallery revealing old treasures in a light so perfect that they almost seem new, with the nation pledged, as it were, never to permit the construction of a public building on any other plan or by any other method than the one just crowned with honor, it is plain that, as the years go on, Washington, like Paris, may become the great art center of the nation, for all must believe that some day our legislators will vote a grant to a national art gallery to-be, quite as readily as they now pass resolutions breathing war or as they vote the annual appropriations for seeds.

George Washington dreamed of a time when the national capital would be the site of a national university supported by Federal revenue. There are those today who not only believe that such should be the fact, but they are also actively at work seeking to compass it. Certain it is that there are collections of books, documents, apparatus and scientific data in Washington which are unique in scope and value and ever must be, and slowly but surely a circle of men of highest attainments has gathered there as our Federal activities have expanded, men whose official duties are not so arduous but that they leave time for just such service as Hon. Carroll D. Wright, United States Commissioner of Labor, is rendering now at the new Catholic University. Certain it is, too, that not only are the Catholics already on the ground with a broadly planned, puissant young university, but so are the Methodists (led by Bishop Hurst) with the American University, and there are rumors of like intentions on the part of Protestant Episcopalians, while Columbian University, founded by Baptists, is not prepared to give up its primacy without a struggle.

One who visits the Catholic University, meets its professors and studies the type of student there, comes away impressed with the high standard of its founders, their breadth of purpose, the virility and courtesy of the men one meets, and the culpability of Protestants who affect either to ignore or despise the life and purpose of

such men or such an institution. To do so is both foolish and wicked. John Fiske is a foeman whom few care to joust with, yet Professor Shahan of this university has done it recently in a most vigorous, skillful fashion, as all may see who care to read the last number of the university quarterly bulletin. Professor Shahan is a splendid specimen of the stalwart, refined Irish-American. To one who has known of and read Maurice F. Egan for many years, it is a pleasure to find him in his proper niche at last, interpreting English and American literature to men of diverse nationalities, and ever insisting that no man is so base as he who prostitutes gifts of observation, expression or thought to produce immoral or unmoral literature.

One feels rather than hears that the present is a time at the Catholic University when the wounds made by Bishop Keane's summary removal are still open, and that his former subordinates and the new rector, Dr. Conaty, are all "feeling for position," as it were. Reconciliation to the event will come in time, but until it does neither professors nor rector can do their normal work. Dr. Conaty's place would not be a sinecure even were all serene, for much of the annual revenue of the university has to be solicited each year. But he seems to be bearing the burdens bravely and gaining ground slowly.

Kind fortune led me into the august presence of the Supreme Court of the United States in time to hear arguments of cases as typical of this era as could well be imagined—cases involving interpretation of the interstate commerce law and the tenure of a grant of monopoly in street railroad franchises made some years since by the legislature of Indiana to an Indianapolis corporation. Compared with the audiences which formerly gathered to hear arguments respecting slavery or the issues that grew out of the Civil War, the crowds I saw were small, and what size they had was due chiefly to the fact that ex-President Benjamin Harrison was one of the counsel for the monopoly. Lucid, thoroughly grounded in principles and facts, dignified, persuasive, he argued ably for his client. But at least one hearer wished that necessity, assumed or real, had not driven him into the arena of professional life again, or if so that he had taken care to be on the side representing the many, not the few. Too great scrupulousness in this respect cannot be exercised by lawyers, especially those who return to private practice exalted in prestige and value to their clients by honors derived from popular suffrage.

One seldom gets nearer the seat of more power than is lodged in the nine justices who make up our Supreme Court. It is unique. No other court in Christendom has anything like it. That which five or more of them declare to be the intent of any law determines its intent and its legality stands or falls by their comparison of its intent with the written Constitution. Neither the people nor their legislative and executive officials can reverse a decision once rendered by the Court, save by slow processes involving change of personnel. How vital to the perpetuity of such a power in a democracy must be a popular conviction that it is exercised by men of stainless character! Fortunately, such has usually been the case.

To a Congregationalist it affords pleasure to find, at least, two sons of Congregational clergymen now on the Supreme

Court bench, Justices Field and Brewer. Justice Brewer is most loyal to the church of his fathers. Pastor Newman of the First Church finds in him a stanch lay helper, and few as are his hours for non professional labor or rest Justice Brewer finds time each Sunday to teach the Bible to a class of adults. The Sunday I chanced to hear him he discussed a portion of the narrative of the Sermon on the Mount in a way that would have grieved Count Tolstoi or Professor Herron. But it commended itself to most who heard it, doubtless. Justice Brewer is not a literalist and he refuses to abrogate common sense or ignore the results of human experience. Hence, if any impudent Washington tramp expects that by asking for Justice Brewer's vest he will secure a suit of spring clothes, or that by slapping the Justice on the left cheek he will secure an opportunity to smite him on the right and withal avoid the lock-up, then we fear a period of disillusionment awaits him.

Classes for the study of Robert Browning are not so common anywhere, not even in the vicinity of Boston, that it will be untimely to call attention to the fact that during the past winter Rev. Dr. S. M. Newman of our First Church has been interpreting Browning to a mixed class of youths and adults, in number more than 100, who have come regularly and hungrily to be fed. Not much is said about the class. It is not advertised. Nevertheless, outsiders seek it out and pay for the privilege of attending. The success of the venture proves that Browning's message wins if it is heard; and it demonstrates that a pastor fitted to lead such a class has few better ways of inspiring his young people to lead the higher life.

Yet love will dream and faith will trust
(Since He who knows our need is just)
That somehow, somewhere, meet we must,
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own!

—Whittier.

WE MUST BE SPIRITUAL

BY REV. GEORGE E. LEAVITT, D. D., BLOOMFIELD, WIS.

In New York, Boston and Cincinnati Mr. Moody has been addressing himself to Christians in a series of remarkable sermons. The influence of his earnest and continuous appeals has reached widely. He has had some things to say upon Biblical criticism, upon the second advent, upon altruism (if he has used more vernacular language), upon Christian morality. But the dominant note in his addresses has been an appeal for spirituality. We have recognized the old message once more, intensely earnest, afire with conviction. *We must be spiritual.* We may fall from clearness of view as to the literal truth of the story of Jonah, as to the second coming of Christ, as to the danger and the sinfulness of being very rich. All these lapses are serious. But there is one which is more serious. We may fall from spirituality.

Mr. Moody has found many of us fallen from spirituality. Some confess it. It would bless the souls of many others if they too would confess it. It has been a noticeable coincidence that we have been

studying together this winter the opening chapters of the Acts. From chapter to chapter we have had the reiterations of the same great, searching, thrilling, divine message: *We must be spiritual.* Peter must be and the apostles, Stephen and the deacons, Barnabas, Saul and the converts. Mr. Moody must, and we, too, average, ordinary Christians. Many of us have the renewed conviction. But shall we be spiritual in a new experience? Will this be the result? Many have been awakened and have formed new purposes. How many will be effectively changed? This is one answer: All those who in defining that word "must," as an experience, distinguish two great motives—compulsion and impulsion.

Some Christians feel a new compulsion, they acknowledge anew the one, true type of a consecrated life and its claims. They feel that they must realize it. It is a duty. And resolutely, once more, they set themselves to be spiritual. They take new petitions into their prayers. They discipline themselves with new, spiritual exercises. This is well. But they want something more; they will be apt, presently, to weary of a process which is only a noble form of the dead lift of duty. The process will be spiritually exhausting. Their experience presently will seem unreal. After a little many of these will give up their effort, and secretly claim: "We cannot be spiritual. The motive is inadequate."

It is true, the motive of compulsion is inadequate to make one a spiritual Christian—painfully, dearly inadequate. But there is another motive which is accessible to all, and which some will now experience. It is impulsion. Compulsion is powerful—the convictions of duty, self-interest, fear. It has effected wonderful things in the history of religion. Impulsion is not simply powerful, it is irresistible. In a Bible class a woman asked, concerning Peter in the scene before the council, when he said: "We cannot but speak the things which we have seen and heard," "Was he compelled?" "No," replied the teacher, "he was moved by the Spirit. He was impelled." When Paul wrote: "The love of Christ constraineth us . . . that they which live should not henceforth live unto themselves, but unto him which died for them and rose again," he was moved from within. He was not compelled. He was impelled.

When the crew of the Jeannette put forth such stupendous efforts to escape from the Northern ice fields, they were compelled by frost and night and death. But that rich Englishman left behind them, who had been led to bury himself in the Alaskan wilderness to give the gospel to the natives till he had gathered about him a Christian community of 2,000 converts, was impelled. The love of Christ constrained him.

In that remarkable story, John Inglesant, is an account of a man who had an absorbing desire to realize the person of Christ—that is, to be a spiritual Christian. He went to a Romish priest, who directed him to abandon society and teach little children. When he declined the good priest was much disappointed. But he said, tenderly, "I believe you will choose some service, for you love him." He knew the power of that great impulsion. It lays necessity upon men to preach the gospel, to live the gospel.

Perhaps a helpful clew has now been given to some one who has been awakened, who sees in a new view the glory of the

Christian life as its spirituality, is convinced anew of his own deficiencies and is saying, "I must be spiritual." It is a simple suggestion: Seek to see Christ, to be conscious of the constraint of his love, to be set apart in a new self-surrender to him. He is the center in religion. The Holy Spirit will make him real to you. Jesus said: "He shall take of mine, and shall show it unto you." Pray for, and, if it be necessary, wait for, a new experience of love, so that you may find Paul's exclamation rising to your lips: "The love of Christ constraineth me," or this other expression, which is made the title of this article, which may thus come to mean as much to you as it has to one to whom, as a confession and aspiration, it has entered into all his prayers.

A gentleman said to his friend: "I have just heard a young leader in a Christian Endeavor convention speak from this text, 'We must be spiritual.' It was a very tender address. Throughout it this sentence continually occurred as a refrain—'We must be spiritual.' It thrilled me as I listened. I felt as he felt." He paused, then with a smile and eyes swimming with tears, he repeated the words once more, "Yes, we must be spiritual."

WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, APRIL 9

Miss Alice M. Buswell, in connection with 1 Thess. 5: 24, spoke of the great need of more of the spirit of Christ in the life, that the wonderful opportunity which presents itself to Christians, so much in the world as they are, may be appreciated and improved, and that the possibility which is theirs of flooding the world with light may be realized.

Mrs. Thompson spoke of this lack as accounting for the frequent conviction that what one does amounts to little, and of the universal need of prayer in this direction. Miss Miller quoted Daniel Webster, who, when asked what he considered his greatest thought, answered, "My responsibility," adding, "There is only one greater word and that is God."

Mrs. Kellogg spoke of the value of self-renunciation in strengthening character and of the duty of making all subordinate to the kingdom of God. The devotional exercises were led by Miss Buswell, Mrs. Purington, Mrs. Strong, Mrs. Thompson, Miss Rice and Miss Lamson.

An interesting letter was read from Miss Abbott of Bombay, describing the condition of affairs in that city. Mrs. Winsor of Sirur, writing at the same time, rejoices that the plague had not then reached their county, but bewails the famine and famine prices for food. In connection with this very embarrassment, new opportunities had opened to preach to large audiences, and she says, "I believe that God means by all these providences to lead the people to himself," and she begs, "O, pray for us that faith shall grow brighter as the days go on."

The conflict of testimony between Dr. Jameson and Sir John Willoughby, given before the Transvaal raid investigating committee last week, was sensational, but Dr. Jameson's assertion that neither he nor Willoughby had imperial sanction for the raid seemed to stand. British acts and words now indicate that a war with the Transvaal is expected, yea, courted, even will be forced, if necessary. Yet there is every reason to believe that all recent troubles in South Africa have been due to "money-grubbing, sordid speculations," and that Britain will find it no child's play to defeat the Boers.

In and Around Chicago

The Election

The results, although anticipated, are yet painful to lovers of good municipal government. Mayor-elect Harrison was nominated by the Democratic Machine; the campaign was fought on a platform which opposed civil service, advocated open saloons and large freedom for vice. Opposed to him were Mr. Hessing, late postmaster, who resigned an office in which he had done well to make a useless attempt to win the mayoralty; Mr. Harlan, who claimed to be a reformer, as did Mr. Hessing, and promised to continue the civil service, prevent corruption of every sort in the city government, surround himself with good men as advisers and helpers, secure proper remuneration for franchises, in short, make an ideal mayor; and Judge Sears, a man of worthy character and fitted for the high office. True he was nominated by the Republican Machine, but only because the Machine dared not nominate a bad man. The opposition was compact, wisely directed and tremendously in earnest. Its victory is claimed as a victory against McKinleyism, civil service and for free silver. In fact, it is the result of a protest which a great many people thought they were making against the Republican Machine, and of the determination of almost 70,000 voters, fully 60,000 of them Republicans, not to vote at all while a few men are prominent in the councils of the Republican party in Chicago. Mr. Harrison may make a better mayor than a good many fear. His post-election statements are more encouraging than his campaign statements. But with a majority of eight in the common council it looks as if the old gang had returned to power, and as if the worst days of our most corrupt administrations were upon us again. But we live in the hope that two years hence voters who really desire honesty in the city hall may be able to unite on a single candidate, and bring about that improvement in municipal control for which so many are anxious.

A Good Day for Some Chicago Churches

Sunday, April 4, Dr. D. F. Fox preached his fifth anniversary sermon. California Avenue Church, when he became its pastor, was deeply in debt and discouraged. During his service Dr. Fox has received nearly six hundred persons into fellowship, the majority on confession of faith, and has gathered funds for the building of an attractive house of worship with an audience-room seating eight hundred and worth not less than \$45,000. The Sunday school overruns its accommodations. All departments of Christian work are well organized and the congregation is thoroughly harmonious and united in their pastor. Sunday morning Dr. Fox was permitted to announce that a friend had given \$2,500 for a pipe organ, the only piece of furniture still lacking, and that it would be in its place for use Easter Sunday. This announcement was wholly unexpected and filled the congregation with such joy that it rose to its feet and sang the Doxology. The growth of this church has been phenomenal and yet is the simple outcome of wise, persistent work on the part of the pastor and his helpers in a field large enough for the church which has grown up within it and which is still white unto the harvest.

The Warren Avenue Church, not far distant, under the pastorate of Rev. J. W. Fifield, D.D., has had an equally rapid growth and now reports a membership of more than six hundred. At Ravenswood, deeply afflicted in the death of its pastor, Rev. C. H. Keays, the church was encouraged by receiving into its fellowship as the first fruits of the harvest which had ripened under the care of its late leader thirty-seven persons, nearly all from the Sunday school. They had been in a class formed by the pastor and carefully instructed in the principles of Christianity

and in the meaning of church membership. Two of the number were the sons of Mr. Keays. The service was conducted by Dr. Beaton of the Lincoln Park Church, one of Mr. Keays's special friends.

The brethren at Jefferson, a suburb connected by street cars with the city, dedicated a church building which is a gem of beauty, as convenient for work as it well can be, and, better still, wholly paid for. For many years this church has worshiped in a small, unattractive edifice and has had a slow growth. Two of its members who have become wealthy have largely, if not entirely, met the cost of the new house. Rev. A. M. Thome, considerably beyond seventy but still as vigorous as a boy, is the pastor. The dedication sermon was preached in the morning by Secretary Tompkins, in the afternoon congratulatory addresses were made by Drs. Silcox and Loba and Rev. Mr. Young. In the evening Dr. Gunsaulus spoke. April 11 the Washington Park Church will dedicate its house of worship. The Covenant Church is preparing to build, and plans are being considered for some other edifices which when realized will add much to the efficiency of several of our younger yet hopeful church enterprises.

Death of Orrington Lunt

In the death of Mr. Lunt, at the ripe age of eighty-two, our Methodist brethren, and especially the Northwestern University at Evanston, have lost a benefactor whose place will not soon be filled. He has long been a familiar figure in the business circles of Chicago, and for more than fifty years has been profoundly interested in its welfare. But his chief interest was in the kingdom of God. For his church and for its institutions of learning he gave freely, both of his money and his time. Although he has put into the university not less than \$200,000, the library building being his last gift, the friends of the university say that his service has been even more valuable than his money. He selected the site on which stand the university buildings. To his energy and foresight, more than to those of any other man, is the prosperity of Evanston due.

Death of S. C. Griggs

For more than a year the friends of Mr. Griggs, for a generation our most prominent bookseller and publisher, the founder of the great house of A. C. McClurg & Co., have been fearing a speedy departure. At the time of his death he was the oldest member of the First Baptist Church. A year ago he disposed of his business to wait in patience his summons hence. He was stricken with apoplexy in February last year, and on Monday afternoon suffered from a second stroke, from which he never rallied. He was educated in Madison University, and in 1848 removed to Chicago and established the house of S. C. Griggs & Co. He began to import books in 1855, and to deal largely in theological works. In the fire of 1868 he lost more than \$100,000, and in the great fire of 1871 it is estimated that his losses were considerably more than \$300,000. His private residence and a valuable collection of paintings as well as of books was destroyed. Since then Mr. Griggs has confined his attention to the sale of books with his own imprint. He published the first book brought out in Illinois, Ford's History of the State. He enjoyed to the full the confidence and esteem of his fellow-citizens. He was never connected with any club or society outside the church.

The Moody Meetings

Now that they are over their success seems greater than during their continuance. Had the seating capacity of the Auditorium been six times 6,000 many believe it would have been full at every service. Mr. Moody never spoke more tenderly or more impressively.

Sunday evening at the extra meeting held for men the room was crowded long before the hour set. At first the audience seemed cold and indifferent, but in response to Mr. Moody's words it soon became responsive and sympathetic. Next Sunday afternoon he will speak in the same place to women alone and in the evening to men. This week he has been at St. Louis. Multitudes of people who do not think of going to hear Mr. Moody read the reports of his sermons with the greatest avidity.

Ministers' Meeting

The hour was given up to a paper by Dr. J. E. Roy on What I Know About Congregationalism. It was one of those rare papers which Dr. Roy knows how to prepare, and was full of memories which only one who has had his protracted experience can give. He was followed by a brief address from Dr. Savage, now in his eightieth year and in his jubilee year in the West. The address was full of personal recollections of the condition of our churches when its author reached Chicago half a century ago. So impressed with the words of Dr. Roy and Dr. Savage were the brethren, that each was unanimously requested to prepare an autobiography and in it preserve the memories of the early self-sacrificing days through which the representatives of our New England churches passed.

The Woman's Board

The annual meeting was held this week with the hospitable church at Champaign, with many delegates present. The gathering was one of enthusiasm and profit. Mrs. C. H. Case of Chicago, the president, was in the chair. The annual reports were interesting and encouraging. Wednesday evening a large audience listened to an address on missions by Prof. W. D. Mackenzie, and to a statement of her experiences in Constantinople by Miss Anna Jones, a missionary in that city.

An Attack on Religion

As a sample of somewhat unusual bitterness of feeling on the part of "the unemployed" are these resolutions, passed with little opposition by Bohemians and Germans Sunday afternoon, April 4:

Whereas, The present condition of the unemployed is unparalleled in the history of our country, and, as a result, starvation, crime and suicide go hand in hand with ever increasing wealth, and

Whereas, This fearful condition is being glossed over by pretended theologians, followers of the rebellious and simple Nazarene; and

Whereas, The church, which is supposed to be founded on the doctrine of the usury-hating Christ, is today the purchased oracle of wealth while pretending devotion and friendship to the outcasts and plundered; therefore be it

Resolved, That we regard as our greatest foes the long-faced hypocrites who preach the blessings of poverty to the impoverished, and then with perfumed sophistry extol the magnificence, splendor and generosity of their lazy and wealthy masters.

Resolved, That we look upon the so-called Christian Church of today as the greatest and most influential foe of humanity's onward progress.

Even Mr. Ingersoll could not wish for a more outspoken arraignment of the church than this. The statements are significant, for they indicate the bitterness, the growing bitterness, which is being cherished against the persons who are most friendly to labor and most anxious to alleviate the distress of the poor. The only man who spoke against the resolutions was silenced and several inflammatory addresses were made in which the Moody meetings and civil service were hit hard. The church was denounced as "the organized force that is causing the mental death and degradation of the masses." How are men with such prejudices against Christianity to be brought under its influence?

Chicago, April 10.

FRANKLIN.

In and Around Boston

The Arts and Crafts Exhibit

Boston, which has taken the lead in so many intelligent movements for the good of the country, scored a new honor during the past fortnight in the first general exhibition of American arts and crafts in the United States, held from April 5-16 in Copley Hall. It is the first exhibition in our country, also, to give attention to the individual artisan, and it has proved a remarkable stimulus. The object has been to give a fair showing to all those who are doing good work, women and men alike, whether artist, workman or the firm which puts the product on the market.

It was a delightful thing to see, this display of a few specimens of the best work of our countrymen and women in designing and workmanship for all the so-called industrial arts—from stoves to bookcovers, from ecclesiastical furniture, embroideries and printing to wonderfully jeweled bracelets and twin rings, designed after a unique specimen for the third and the little finger, found in the ruins of ancient Cyprus. Women's work, which is well represented, was perhaps especially fine in the bookbindings and bookplates, stained glass windows and fire screens, embroideries, and designs for wall papers, silks, brocades and diverse other fabrics.

The most brilliant showing was made by several cases of gold, silver and metal work, and by the large tapestries. Pottery, decorated china, carved ivory and gilt Florentine picture frames, wall papers, tooled leather, carpets, furniture and work in many other useful arts were shown to the best advantage. The appreciation of this opportunity by the designers and manufacturers seems to have been equalled, if not excelled, by the appreciation of the visitors, many of whom have sought out the managers to enroll themselves among would-be purchasers of the best American products if they were put upon the market.

Beautiful and interesting as this show was of itself, the purpose behind it is of vastly greater importance. Mr. Henry Lewis Johnson, the originator and director of the undertaking, has drawn to it a small army of the most substantial people of Boston, New York and other parts of the United States.

Mr. Johnson said to *The Congregationalist's* reporter that this first exhibition of American arts and crafts was inspired by what has been done in England by the exhibitions held there for the past five years, and by the fact that the United States is far behind Europe in the quality and the quantity of our products, not because we lack skillful designers or craftsmen or enlightened manufacturers, but because the mass of our buyers do not appreciate our best work enough to pay the manufacturers to put it on the market, and, therefore, the few who want the best are obliged to send to Europe for it. It is believed that the movement to right this state of things must be made in many directions, and not least among the young people, to turn attention to the applied arts. Considering what is being done in Europe, it is believed that unless we devote a great deal of attention to technical schools and more artistic design and workmanship in our manufactures, that no tariff legislation will enable us to hold our own in the markets of the United States, to say nothing of those in Europe. Mr. Johnson gave some interesting figures, which show how England, Germany and France now supply the bulk of fine furnishings to all the world, and others which show how we may compete with them. England spends nearly \$1,000,000 a year on industrial education. Germany is opening new technical and industrial schools nearly every month, and some of them number 2,000 students each. Our own showing is pitiful beside such figures.

A Novel and Profitable Gathering

A Quiet Day for Social Workers, conducted by Dean Hodges of the Episcopal Theological School of Cambridge, was held at St. Stephen's Church in Boston last Friday, April 9, under the auspices of the Church Social Union. Its object was threefold. First, to develop the sense of dependence upon communion with God as the one source of all effective work for others; second, to tighten the bonds of fellowship among all who are laboring among the poor; and third, to stimulate social workers to a thinking out of social problems, and to prayer to God who alone supplies wisdom and strength for their solution. There were prayers, reading and exposition of a brief passage of Scripture, an address and a season of meditation and silent devotions both morning and afternoon. A lunch was served to those remaining over the noon period, and after it a conference was held.

Dr. Hodges began his morning address by referring to the words painted on the walls of St. Bernard's cell, "Why are you here, Bernard?" and said: "The meaning of this day is that we want success. We are here to wait before God that he may so speak to us as to make us successful in our social work. Applause," the speaker continued, "is not success, we should not estimate the value of what we have done by what people say about it. Neither is material achievement or elaborate organization success. We are apt to measure our success by the number of people whom we reach. How little our Lord cared for numbers! His great purpose seemed to be to influence the little group and send them out to influence others. Again, we are not succeeding when we are busy. One may be so occupied in the doing of religious things that he has no time to enrich his own life.

"The only success worth anything is that which results in the transformation of character. And to achieve this we must begin with the betterment of our own character. For this we need idealistic tendencies that we may see our work in its larger bearings and relations, an aggressive optimism to save us when things appear to be going wrong, a right emphasis so we may decide among many things to be done what to do, but above all enrichment of life."

In the conference the temptations of the social worker were discussed. Among those spoken of were the antithetical ones of too great definiteness and too great indefiniteness, of being too minute on the one hand and too vague on the other hand; also the temptation of overstatement, arising from seeing a thing close at hand and keenly feeling it; and the temptation of worry and haste.

In the afternoon address, after enumerating some of the means which God has given us for the enrichment of life, Mr. Hodges proceeded to speak of the "spirit of wise conservatism" in which the social worker should take the community, after the example of Christ, finding out all that is good and true in it and building on that.

A half-hour of meditation and silent prayer followed the address before the closing prayers. The whole day was spiritually restful, refreshing and uplifting.

Berkeley's Threescore and Ten

The seventieth anniversary, which began at Berkeley Temple Sunday, continued through last week, the Sunday school service of Monday evening being particularly interesting. The superintendent, Mr. Conant, welcomed the audience, and an ex-superintendent, Mr. B. W. Williams, gave a historical address of interest. The other speakers were Mr. W. N. Hartshorn, Dr. G. M. Boynton, Mr. J. W. Brown and Mr. G. W. Coleman, all representing special Sunday school interests.

Tuesday, "workers' night," offered a pleasing illustration of The Berkeley Temple Tree and Its Fruit. Following the words of the pastor, Rev. C. A. Dickinson, D. D., all the departments of the church were represented—the school of applied Christianity, Endeavor Societies, Women's Society, diaconate, office department, institute, Sunday school, King's Daughters, Boys' Brigade, Temperance Guild and League. Wednesday evening a social reunion was enjoyed, and Thursday the Temperance Guild conducted appropriate exercises, during which the organization and work and some of the reformed men of the guild were heard from. Speeches were made by a number of others, and the closing address was by Pres. E. G. Arey of the league. On Friday the church prayer meeting and roll-call secured a large attendance, the pastor presiding. The occasion was an enjoyable, homelike reunion, as the close of a successful celebration period.

The New Psychology and Religion

If any one entered Pilgrim Hall last Monday morning with the expectation of hearing a purely technical and abstruse dissertation on matters touching the supersensuous realm of human life, he certainly came out with the conviction that such themes can be handled in a way to compel the attention and stimulate the interest of the average mind, provided it be awake at all to intellectual problems. The topic, The New Psychology and Religion, was certainly one well suited to a ministerial gathering, and Rev. C. F. Carter, who discussed it in a paper of considerable length, is exceptionally well qualified, through special study and research, to treat it. While his paper hewed so close to the heart of the matter as to win the outspoken praises of men like Dr. G. A. Gordon, it was at the same time presented in a popular way and lit up here and there with illustrations that were as bright as they were pat.

The first part of the address described the new psychology, characterizing it as concerned as of yore with the phenomena of mind, but approaching the facts from the material side. The modern psychologist despises the man who sits down in his armchair and hopes by self-introspection to reach substantial conclusions. On the contrary, the new professor works in a laboratory equipped with curiously devised apparatus for detecting and measuring the mind in the very act of mentality.

The practical value of the new science in enforcing ethical teaching and in clarifying mental and spiritual growth was then set forth. The newer conception proclaims the moral law with a new and strong tone of authority, and one which appeals especially to young men trained in the scientific methods of modern thought. The fact that the moral life and the Christ life are in the highest sense not extra natural, but thoroughly normal, was emphasized. A man can truly exist for himself only as he lives for the universe. The image of Christ must be transcribed on the heart, not for its own sake alone, but in order that the issue of the life may be worthy.

Dr. Hale's Return

One of the most popular and beloved men in Boston is Rev. Dr. E. E. Hale. He was absent on a vacation of a few weeks when his seventy-fifth birthday occurred, April 3, but it was marked by warm congratulations both in the daily press and from a multitude of friends. Last Sunday he was welcomed home by a large congregation, and the pulpit was laden with flowers, whose perfume made the entire audience-room fragrant. A movement to raise a Hale Endowment Fund of \$25,000, to be presented to the Ten Times One Society as a memorial of his seventy-fifth birthday, has made encouraging progress.

Gleanings From Our Mail Bag

Spicy Comments on Many Topics

OPINIONS ON CONGREGATIONAL WORK

The advent of *Congregational Work*, instead of consolidating the missionary intelligence of our societies into one publication, seems merely to have added another paper to those we are expected to read. From a layman's point of view it looks unreasonable, as well as being financial folly, to go to multiplying publications covering substantially the same ground and appealing to the same readers. While the missionary magazines may furnish more matter concerning their individual work, I question very much whether more of it is read than the amount of each furnished by *Congregational Work*. The idea of a composite paper is a good one, and the selfishness of the individual societies ought not to hinder its success.

The matter, however, is of easy adjustment. Let those who believe in *Congregational Work* discontinue the separate magazines. *Congregational Work* read through is much better than six magazines scarcely more than glanced at.

C. F. R.

I was grieved at the criticism of "B" in *The Congregationalist* of March 18, respecting *Congregational Work*. It seems to me unkind and unjust to call it, at this early day, a "first-class failure." A paper must be a growth. Such a new departure in journalism must "feel after" its proper bearings till it find them. To me it seems very far from being a failure. I have read each number through with increasing interest. I have felt that for first numbers in anything so new in scope and idea it was very well done. I also have caused one hundred copies to be circulated in my parish, and I believe it is a move in the right direction.

Why the brother should have expected the other missionary journals at once to disappear I am at a loss to understand. Such never was the intention. It was said at the outset, and has been constantly reiterated, that it was not to supplant, but to supplement, the others. I should be grieved to have the magazines disappear unless they could be combined, which would be, I admit, the ideal way. But even in that case this cheaper production would be desirable for general distribution. "Something is radically wrong" in our societies. One man thinks it is high time to stop flinging these unsupported and injurious statements into the midst of the churches. The injury that is being done by such random assertions is incalculable. If the brother finds it "harder and harder to persuade people to give generously" to our societies, it is largely because of the distrust aroused by these random assertions.

It is probably true that there are things in all our societies that need adjusting, but I assert with the utmost confidence that there is nothing "radically wrong" in our societies that should arouse a shade of distrust or divert one penny from their treasures. They are doing a work worthy of the most unquestioning confidence, even though they are just now being subjected to a searching scrutiny, and though there are some things that need to be corrected.

Westfield, Mass.

L. H. BLAKE.

A DEFENSE OF LENT

In reading your excellent paper I came across this In Brief: "Lent in the Episcopal Church calendar begins March 3. But so far as any special gifts of the Holy Spirit are concerned, they are ready whenever we are ready to receive them. The Bible speaks of 'a set time' to favor Zion. But it nowhere indicates that the church is to set the time. 'Now is the acceptable time.'"

Why then, may I ask, have many of your

churches begun to follow the Episcopal Church's example in observing Christmas? And what authority have you for the appointment of the Week of Prayer? Lent is the commemoration of the Passion of Jesus Christ and the Episcopal Church bids those who love him, who suffered and died for them, dwell especially on this phase in the Saviour's life, and to take to heart the great and solemn lesson.

It is thus with all the seasons of the Episcopal Church. One after another the events in the life of our Lord are brought before her people. The system all revolves around him who was born, suffered, died, rose again for us. To one appeals the birth, the little helpless child; to another the Passion, to another the turning point, the new start, comes with Good Friday, this day of awful, heart-rending lessons. This day alone will break down the reserve of some stubborn soul. And so on through the year, with loving insistence, the church presents the great events in the life of Christ.

AN EPISCOPALIAN.

THE WORLD'S TWELVE GREAT PAINTINGS

The Congregationalist recently alluded to the twelve greatest paintings of the world and said that ten are directly connected with Christ. It is easy to count up six or eight paintings and say, "Those are certainly world pictures," but beyond that number I am not sure. I have discussed the question with several persons, but no two agree in making the list of twelve "world pictures." So I appeal to *The Congregationalist*. Perhaps there are others who would be glad to see its list.

Berlin, Germany.

L. P. F.

Authorities of course differ, but the following list has the approval of experts. We published several years ago a series of articles describing each of the twelve mentioned below:

Raphael's Transfiguration.
Raphael's Sistine Madonna.
Angelo's Last Judgment.
Domenichino's Last Communion of St. Jerome.
Volterra's Descent from the Cross.
Da Vinci's Last Supper.
Titian's Assumption of the Virgin.
Correggio's Holy Night.
Guido Reni's Aurora.
Guido Reni's Beatrice Cenci.
Murillo's Immaculate Conception of the Virgin.
Rubens's Descent from the Cross.

EXAMINE THE CANDIDATE PRIVATELY

The object of the examination of a candidate for installation is not to provide an exercise for the edification of spectators. It is purely for the information of the council as to his qualifications. Consequently it ought to be searching and thorough, and the conditions ought to be favorable to entire frankness of utterance.

It is almost inevitable that the presence of people from the church to which the candidate has been called, and with whom he is perhaps just beginning his acquaintance, will place a certain constraint upon the freedom of the council in the examination. Sympathy for him and a desire not to place him in a position of embarrassment or apparent weakness before his parishioners are considerations certain to enter in. It is a common thing to hear members of a council say afterwards: "I should have questioned him about this or that, but forbore because of the presence of some of his people. I wish him well, and I preferred not to press any inquiry that might place him in an unfortunate light before them."

There is, moreover, a good reason why a candidate should not be expected to give a full account of himself theologically in the presence of members of his parish at the out-

set of his work among them. If he is to be their teacher there will be a progress in his teaching. He will not thrust all his views upon them at once, but will gradually unfold them as he finds the people ready for them. It is a credit to him rather than otherwise, if, at the beginning of his pastorate, he feels that he "has many things to say unto them," but that they "cannot bear them now." Is it fair to him and to the future of his work that he should be required to state in their presence at the beginning all that he intends to teach them?

On the other hand, it is in the highest degree proper that all these things should be frankly and fully made known to the council. The church has summoned it for this purpose, in order that it may examine their candidate and advise them as to whether he is a safe teacher for them. The council, therefore, should have the fullest privilege of inquiry, but it should take place behind closed doors, and only its results be reported to the church.

I submit the question whether this change in our customs, which any council would be entirely free to introduce, would not tend to greater thoroughness and freedom in the examination, and at the same time avoid those unpleasant after effects which close questioning in a public examination is apt to produce in a parish. We examine candidates for church membership privately before the committee. Why not follow the same plan in the examination of candidates for the pastorate?

A PASTOR.

A LEVEL-HEADED OPTIMIST

I am deeply impressed with the prevalence of the notion that we have drifted socially toward the bow-wow during the last two or three generations. Here and there I hear a minister lifting up his little wail to that effect. During the last campaign we heard a lot about it and it had its influence upon some people. On the other hand there is a shallow optimism that yawns its yawp, as Walt Whitman ought to have said if he didn't, about the destiny of the Anglo-Saxon race and the beatific vision it must realize whether it behaves itself or not. I am honestly interested in the Anglo-Saxon race; I even think so well of it that I would like to lend a hand in keeping it from going to the devil, to whom I don't think it at all belongs. And I have a notion that one of the best medicines for its varied ills is a clearer vision of the kingdom of God, and a better realization of what even very faulty ideas of the kingdom have done for it in the last hundred years.

R. M. C.

MEMORIES OF MARY LYON

We lived in a town near that of Mary Lyon's early home. The first months of my seminary course were the last ones of Mary Lyon's life and work in her beloved seminary. Her cheerful impulse was felt in every department. Not alone in her own teaching and in chapel exercises, but even in the domestic work her occasional coming to the various groups, busy at the work in which all bore their part, and her pleasant words spoken there gave real stimulus and cheer. No pen can describe the wonderful sweetness and beauty of her chapel talks during the last week she was with us. The heavenly gates were opened wide; she seemed to enter there and bring us into the living presence of Jesus himself. Her face aglow with heavenly light, with the earnestness of Paul and the love of John, she portrayed the life above. For the sake of us, "her dear children," she would tarry longer here. Little did we think that in so short a time she would enter in, and we be left each one to take up some bit of her life work.

F. H., Class of 1850.

The Home

"SING YE LOWLY, SING YE GREAT"

BY HARRIET MC EWEN KIMBALL

Sing ye lowly, sing ye great,
With the Easter joy elate;
Christ the Lord is risen indeed!
Crown of hope for every need!

Poverty and wealth akin
In the piteous bond of sin,
Eager youth and anxious age,
Bound on common pilgrimage;

One and all uplift the strain,
Christ our Saviour lives again!
Lives to set us free once more,
As we journey goes before.

All the way he maketh bright;
It was dark, but he is light;
It was weary, he is rest;
He our end as he our quest.

Wandering sinner, striving saint,
Prisoner hopeless of complaint,
Courage kindles now anew,
Christ the Lord is risen for you!

Lift your head, poor penitent!
Mercy is with judgment bient;
Christ is risen to bestow
Just the peace you long to know.

Mourner, weeping at the tomb,
See how e'en the grave may bloom!
Where he lay what hopes were sown!
Make the harvest sweet your own.

For us men a Man was he;
Never friend so close could be!
For us helpless he o'ercame;
We may conquer in his Name.

For us mortal he divine
Makes the way immortal shine;
With the Comforter bestows
Grace no life unquicken'd knows.

Death his flesh could not constrain;
Lord of Life he lives again;
God of God, and Light of Light,
Sing his triumph, sing his might!

In a delightful article on novel reading in *The Journal of Hygiene* the writer advocates a fresh perusal of the great works of fiction every few years. He claims that we do most of our novel reading in early youth, when our attention is absorbed in the love motive, and we fail to see the book as a complete work of art. But no great work of art, in sculpture, music, painting or literature, can exert its true influence upon us unless we have studied it in different moods or at different epochs in our lives. It is desirable, therefore, to own books of this character rather than to depend upon public libraries for them. If we have them lying about within easy reach, where we can pick them up at odd moments, or select them in accordance with our mental mood, we are far more likely to secure repeated readings of classic authors. A due sense of the real values of life will lead to moderate outlay for the pleasures of the table, which lose their significance the instant they are over, and to a more generous expenditure for lasting food for the mind.

If your thoughts of Christ practically end with his crucifixion and burial, your faith in him will have no vigor, your joy no fervor or passion, and you will know very little of the blessedness of the Christian redemption.—R. W. DALE.

The Congregationalist

15 April 1897

EASTERTIDE

BY MRS. MARGARET E. SANGSTER

The while my pulses faintly beat,
My faith doth so abound,
I feel grow firm beneath my feet
The green, immortal ground.

So, anticipating the hour of her departure, sang dear Alice Cary, her strain akin to that triumphal hymn of her sister Phoebe, familiar to us all:

One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home in heaven today
Than ever I've been before.
Nearer the bound of life,
Laying my burdens down,
Nearer leaving the cross,
Nearer wearing the crown.

Christina Rossetti, in a poem on Good Friday, exclaims:

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath thy cross,
To number drop by drop thy blood's slow loss,
And yet not weep?
Not so those women loved,
Who with exceeding grief lamented thee,
Not so fallen Peter, weeping bitterly,
Not so the thief was moved.

In Bishop Westcott's remarkable book, *The Revelation of the Risen Lord*, he dwells on the return of the Master after the three days in the grave, the same yet different, and shows by a convincing argument from the Scriptures how the "thought of that life, of that Providence, of that presence, of that communion, of that mystery of pain, has passed into the world and become part of the heritage of mankind." Good Friday and Easter belong to us and are our treasures beyond price. The old hymn sung by God's people for centuries cries out exultingly:

He who bore all pain and loss
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us and hears our cry.

The very core of the Easter consolation is in that simple line, "Pleads for us and hears our cry." For our Christ is the Lord of the living, alone able to say, "I am he that liveth and was dead, and behold, I am alive forevermore." The Easter music, the Easter flowers, the Easter joy are comprehended in that statement that our Brother, our Redeemer, our Master, daily sees our needs and daily presents our prayers and pleads for us, too, and never a moment of any day forgets one of us whom he loves.

Easter is to Christmas as the flower to the bud. Between the two great holy days there stretches the whole of the Christ-life on the earth, the healing of the sick, the giving of sight to the blind, the going about on the hills and through the vales of Galilee, the words he spoke, the deeds he did, from the hour that his ministry began until he cried, "It is finished," upon Calvary. The most amazing period in the story of time, those three years in which God tabernacled in human flesh, is commemorated in two small places, Bethlehem and Easter—the one with the star-beam, the other with the day-dawn, the one with those who worshiped at the cradle, the other with those who sought the garden tomb, and both with the help and the song of the angelic visitors who came to serve their Lord.

Easter, even more than Christmas, speaks very tenderly to those who follow Christ in lowly dependence and unfaltering trust. Its gladness strikes a deeper note. Its light seems brought from the very inmost radiance of heaven. We are dull of vision, but at Easter we catch a glimpse of that world of fullest brightness which is just beyond this sphere of strife and this school in which we are taught the lore of the kingdom.

In Bunyan's *Pilgrim's Progress* there is a passage which I think especially suitable to the Eastertide. Christian and his fellow-pilgrim, Hopeful, have arrived at the gate over which is written, in letters of gold, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And as, at the word of the King, they entered in and were transfigured, there were those that met them with harps to praise withal, and with crowns in token of honor. Then, says Bunyan, "I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, 'Enter ye into the joy of your Lord.'" One more radiant glimpse is vouchsafed to the dreamer, and he adds, "After that they shut up the gates, which when I had seen I wished myself among them."

The comfort of Easter is largely in the closer union it gives us with heaven. A great company of our friends and kindred are there. For some of us the number on the other side is much in excess of the number here. And Christ is there, the Christ of Nazareth, of Galilee, and of this waning century and this country of ours as well. Often we are amazed at our insensitivity to the suffering Christ. Often we are vexed at our lack of loyalty to the reigning Christ. Yet there are days when the stony hearts melt and we have throbbing hearts of flesh. There are days when our love goes joyously out to greet our King. And evermore, not at Eastertide only but in all tides of time,

He who bore our pain and loss
lives for our redemption.

Our word resurrection seems to concentrate the history of the universe to whisper the secret of the life of God.—W. C. GANNETT.

HER RESURRECTION DAY

BY CHARLOTTE MELLON PACKARD

The bishop was weary that Easter eve, yet his visitor, who might have seen it, lingered unaccountably. She was a woman past middle age, of composed manner and penetrative glance, clad in fine, simple mourning, which suited her pale, clear face and slender height.

Bishop Lisle knew her through the charitable work in which for three years past she had shown rare capacity. Among discharged convicts—those perilous waiters on fortune—she had been taking life as the depraved or tempted see it, reaching out clean, helpful hands in sympathy at once sincere and stimulating.

Mrs. Dacre was not of the great man's distinct flock, but of the wider world which claimed him scarcely less. Now and then she laid before him some peculiar difficulty, resting her tired spirit on his strong counsel, and his impression of her was most favorable. The modest directness of manner and speech that marked her were in grateful contrast to much self-conscious and fussy effort of women in high life who loved to ring his door-bell.

Of the missionary's private history he knew little save that her late husband had been a fast, fashionable man, who left his wife no money beyond her own fortune. Soon after his death Mrs. Dacre had retired to quiet lodgings, reduced her expenses in every way and with brief preparation given

herself to the work mentioned. Bishop Lisle sometimes met her in the dreary precincts where he, too, carried the benediction of his presence. Again, in the crowded Church of St. Andrew, he caught the woman's uplifted look, seeking highest inspiration when doubts chilled her energy, and still again, but rarely, in houses where the best that society offers is enjoyed. There was no asceticism behind the absorption of Jane Dacre in interests her dearest friends hardly shared. The tide of human appeal was more potent than the appeal of literature or art to her kindled senses. She loved art and literature, but they did not hold her problems in solution.

The precious Saturday evening slipped away, but the trivial errand did not explain the missionary's pause after she had asked Bishop Lisle to say a few words at her women's meeting next day. Mrs. Dacre gazed absently into the fire, lifted and replaced a book at her elbow, studied the cathedral clock, no recent addition to the library, and then said, slowly: "The confessional is wonderfully adapted to a worldwide craving. Was he not a master of hearts who offered an impersonal yet human listener to the secrets of hearts? There are crises when one is driven to speak—yet how—unless"—She caught her breath and flushed painfully. "A master, indeed! I have often thought of the tremendous secrets Rome holds behind the veil of the confessional. What a dazzle of light on history were its seals open! And, after all, one is more stirred by imagining the triumphs or defeat of single souls made known to that waiting ear."

"I suppose," added the bishop, fancying that he saw the clew to what would follow, "you may find the confessional a hindrance to your success. Absolution is quite likely to thwart our efforts to secure genuine repentance by evading the need."

If the visitor heard she made no reply. Instead she exclaimed, looking him full in the face, "Bishop Lisle, you who carry so many burdens for others, who live a veiled life of your own, do you never long to utter yourself to a creature fallible like yourself, yet of divine charity? Have you never sighed for what the confessional represents?"

An instant the man's deep eyes read her countenance transformed by emotion, eager yet with a half protest against the judgment of his inference.

"A common wish, why should I furnish the exception? And you are troubled? Mrs. Dacre, pardon me if I overlook that you are so apt to sink your own personality in your work."

"I want to ask," she rejoined, speaking brokenly, "if open confession of sin should not be made by any true penitent? Is not this expiation required of those who break the laws of God and man? Must not somebody be aware of the fact if one is not—what one seems?"

"Public confession and restitution are sometimes possible, even obligatory, but in my view to repent of and forsake the sin and do the works meet for repentance is better than speech. It is unfortunate," he continued, giving the waiting soul time to recover its balance, "that private affairs are so often forced on the 'cure of souls'—as if it were his province especially to arbitrate in family quarrels, in social grievances, in the dire straits which none but God should view. Yet if I can aid, surely I am set in my place for the purpose."

"Tomorrow is Easter," Mrs. Dacre was quite calm and held herself erect now, "but this is my resurrection day, and I could not refrain my lips from confession that should have been made years ago. It was a selfish wrong done by me, in connection with the wealth I am thought so liberal in dispensing. A little fleeting power which came to me as a young girl deprived others of a fortune rightfully theirs. A man, almost a stranger, left me all he possessed and I took it, turning my back on the needy claimant to whom the bulk belonged. Mine it was in the sight of the law, and my vanity was tickled by the nine days' wonder created, but he was to have married another, in whose behalf a will had been made, only to be destroyed because of the freak his fancy played.

"You must know, bishop," she went on swiftly, anticipating his questions, "I might have prevented the act when he sent me word that he was dying and that I was to inherit his money. That I did not do. Repentance woke slowly. For a time I indulged my tastes freely, and I think wisely, by travel and study, and the association with persons better than myself, yet the man I married was of different fiber and he spent what I gave him—to his own and my endless regret—in such dissipation as society permits until it becomes offensive. He would have worked well in his chosen calling, but my money tempted him to idleness. Do you see? Can you guess the chain of consequences my sin had spun for me?"

Hot tears were dropping now that relieved as they fell.

"Perfectly," was the reply, in a tone that conveyed sympathy and encouragement. "And now how can I aid you? As I read your story your missionary work among criminals seemed to you a natural atonement for what you have come to regard as dishonesty in your past life. The more you see and feel the burden of sin, not merely as a physical condition but as abhorrent to God himself, the more keenly memory stings!"

"Beyond words to express!" she interrupted. "I have sought your advice in what presents itself to me as an urgent duty. Should I not deepen my hold on the poor creatures who look up to me by saying, 'The temptation of some of you has been mine. I was accessory before the act to robbery such as shuts you behind prison bars!' They regard me as one stepping down from a sphere of immaculate purity to their relief, while much thought proves to me that our spheres are not so far sun-dered. Why, I have been an arrant hypocrite instead of the being they picture me."

In her excitement she had risen, and, like a prisoner at the bar, turned pitiful eyes upon the impartial judge. The delicacy and purity of her face struck him as never before. He was aware that the degraded creatures whom she had reached looked on Mrs. Dacre, "the white missioner," as she was named, as "goodness itself and no airs neither." An incorrigible thief reported this to the bishop.

"It is a sick world, my masters," sighed the reluctant witness to this transformation scene, one of so many that room had guarded. "But my dear Mrs. Dacre," he said, gently, "you are mistaken in thus ranking yourself with criminals. Selfish and wrong you may have been, but the

distribution of property furnishes countless instances to match yours. One is not a thief for accepting what might in the course of nature have gone to another person. I would not by one iota diminish your sincere regret for sin, but does not your innate integrity show itself in these wrestlings of conscience? As for hypocrisy, are you not sincere in your efforts to follow the Lord Christ in your ministry to the outcast? Have you a selfish end to gain in the applause of your fellows? No, no!" added the wise man, as she shook her head and betrayed in her sudden quiet the sinner mood stealing on. "Your secret experience is truly a link between you and the obvious offenders against society, but do not fancy that to brood over one's errors morbidly, as you are doing, purifies and exalts. This mistake is world-old, but it cripples human usefulness. The past is with God," he added, solemnly. "He blots out our transgressions and remembers them no more when we cast them off."

"I am of the opinion," the bishop had paced the floor a few times in reflection and spoke in his ordinary tone, "that your influence would be less instead of greater were you to place your past experience before the persons whom you had brought your mind to conceive of as fellow-sinners, in fact, if not in degree. In general one admits that. They are not analysts to make nice distinctions between phrases, and they would never distinguish the overwrought conscience voiced as tonight and the common confession of sturdy lawbreakers. All that the sense of fellowship imparts they get from one another. Joy in heaven over the one sinner that repents is often taken as a reflection on the just persons who need no repentance. Yet the world's Redeemer was a man separate from sinners. Rescue work depends on men and women of clear record and the unclean demand this with reason."

Mrs. Dacre drew a long breath of relief. "How can I thank you for the good sense you opposed to my lack of it, for the medicine of kindness and appreciation? Only those who spend much time with the morally diseased and weakened realize how difficult it is to preserve the normal key. One hardens now and then, wearied out, or one gets hysterical with pity and useless perplexities. My usual self-control hides the woman's extremes of feeling." She smiled, drawing her furs about her preparatory to leaving.

With slight hesitation her host said, after responding to these expressions, "You doubtless have made what reparation was possible to the individual whom you mentioned as needy?"

"Secretly, yes. My name will not suggest itself to her as that of her unknown benefactor. I prefer to remain such, because from what I ascertain she cannot forgive me, and would disdain my services."

"Then your right course is to go forward in the grace of our Lord and in the life more abundant which he came to bring. Take your Easter as promise and sign that the Helper is always coming to hearts that wait for him. Look up for your message, not down into the recesses of your own experience, save as it testifies of him. This is my Easter discourse to you, my friend," and the bishop, with cordial smile and hand clasp, let the missionary pass out into the night.

EASTER LINES

BY REV. J. D. KINGSBURY, D. D.

Hail to the Saviour! now risen in glory,
Join with the angels exultant in song;
Tell in loud anthems the wonderful story,
Jesus is risen, his praises prolong.

Once he was burdened with earth's tribulations,
Bore in his anguish our sins and our tears;
Now he receives amid heaven's gratulations
Blessing and glory through endless years.

Dark was the tomb while night dews were weeping
Over the watch and the seal and the stone;
Silent the garden where Jesus lay sleeping,
Waiting the day-star, the bright Easter dawning.

Bursts on the night air the radiant morning,
Christ hath arisen! the glorified Son,
Mists of the night are heaven's adorning,
Earth, shout the victory! heaven hath won.

Joy all ye people! awake to the gladness!
Heaven is nearing, its beauties we see;
Rifted the clouds off our sorrow and sadness,
Gleams in the distance the fair crystal sea.

Hail to Him glorified! clothed with power,
Sing all ye lands and the isles of the sea,
Loud hallelujahs lift up evermore,
Jesus is risen, 'tis earth's jubilee.

IMPROVED HEALTH AMONG WOMEN

The secretary of the Massachusetts Board of Health, Dr. S. W. Abbott, has suggested that the use of the bicycle may account for the decreased death rate from pulmonary consumption among the women of this commonwealth. The number of women, however, who use the wheel, is still relatively small, and its introduction is so recent that striking results can scarcely appear as yet in the statistical tables. We must seek further for adequate causes for the gratifying change which Dr. Abbott reports. They are many and familiar, but deserve a fresh rehearsal.

In the first place it is fashionable for women as well as men to be in good health. The number of women who "enjoy poor health" is small and rapidly growing less. Cases of hysteria and fainting are already rare. Pallor is not generally regarded as an element of beauty. Forced and abnormal minimums of measurement have lost much of their charm. Good health is attractive, contagious and always at a premium. It is a regret and mortification to most sane women to be ill. Fashion rules in matters within human control, and health is largely so.

Preventive medicine has been accepted and adopted. The dread of the physician's visit has mostly disappeared. To avert an illness is considered as much a duty as to employ remedies for recovery. Fatalism is no longer a motive to delay and inaction. The beginnings of disorders, as well as serious maladies, receive prompt attention. In short, women have made a serious business of keeping well, and the physician in a truly professional spirit has made it his specialty to break up fevers, to ward off threatening diseases and fortify the body against the inroads of sickness. Diagnosis and treatment as well as surgery and nursing have made amazing progress in the last few years, and women have profited by this advance more than men. Is it an unfounded tradition that quackery used to thrive among women more than with the hardier sex?

Women dress with greater regard to health and to that comfort which makes for health. While they pay far more attention to style and fashion than did their ancestors, they follow a better rule for clothing, and they follow it more intelligently. They protect themselves from rain and cold by the aids of the new materials and appliances. Business advertisements show that "hygienic clothing" appeals to feminine interest. Fabrics and garments all are brought to this practical test—are they rational as well as durable, beautiful and becoming? Fashion is still a tyrant, but reform is at work towards emancipation and liberty.

House sanitation has become a science, and women's health more than men's has been promoted thereby. Ventilation, drainage, temperature, sunlight, scrupulous cleanliness, within and without the dwelling, have become the watchwords of housekeepers. The toilet conveniences of modern plumbing invite and encourage that personal physical care which lies at the basis of physical health, happiness and beauty.

Women's work has become much easier by the introduction of modern inventions. The carpet sweeper, set tubs, the wringing machine, perhaps also the sewing machine, mean easier hours, pleasurable activity in place of depressing drudgery, and they relieve the breaking strain. Any housekeeper of an earlier day could give almost countless instances of improvements since she was a child in the methods and the means of housekeeping, most of them going to spare women's strength and protect women's health. It is easier to keep house and provide for a family than it used to be. Much which once fell upon the matron of the house now never comes into the house at all, or comes in a way which makes the burden comparatively light.

Modern civilization, notwithstanding its complexity and intensity, affords that intellectual and social amelioration of women's lives which promotes the cheerfulness, hopefulness and elasticity of temper which minister directly to good health and long life. Men take upon themselves in a true gallantry some of the burdens which used to press so heavily upon the women folks. Women have begun to enjoy outdoor life, and to avail themselves of the systematic outings which till quite recently were more exclusively the privilege and habit of men. The way was prepared for the bicycle by the growing appreciation of nature and of exhilarating exercise in the open air, and an increasing participation by women in outdoor sports and festivals. By a great variety of changed circumstances and changes of popular opinion, especially by a better understanding of the laws of health and disease and a higher estimate of the blessings of health, women have been relieved of much that was the direct occasion of sickness and early death and introduced into much that contributes to sound health and long life.

ARGAND.

One who recently visited Mrs. Cleveland was impressed with the extreme simplicity of the children's dresses, which were without ribbon, sash or ornament of any kind. The visitor said, "I thought what an object lesson this was to tired, worn-out mothers who struggle so hard to ruffle and tuck and fur below their children's dresses, instead of taking the time to cultivate their minds and hearts."

Closet and Altar

Your life needs days of retirement, when it shuts the gates upon the noisy whirl of action and is alone with God.

To feel a conviction of immortality we must live for it. Let any one firmly believe that the soul is permanent and live from that belief, and soon existence will seem permanent, too; the world becomes the veil of a brighter glory that lies behind it; the condemnation of unbelief is lifted off, since the mind, conscious of its own rooted being, does not wait for immortality, "but is passed from death unto life." — Thomas Starr King.

Christ rose not from the dead,
Christ still is in the grave,
If thou, for whom he died,
Art still of sin the slave.

—Sixteenth Century Hymn.

The resurrection of Christ is of no avail to thee unless Christ also rises in thy soul. Nor is it enough that Christ should arise in thy soul but once, for the old Adam cannot be destroyed in a single moment. The old sinful nature strives daily to live anew in thee, and daily must thou destroy it that Christ may daily begin to live in thee. Christ ascended not to heaven nor entered into his glory until after his resurrection from death, and so thou wilt not enter into the heavenly glory until Christ first rises and lives in thee. —Gerhard.

Arise, sad heart; if thou dost not withstand,
Christ's resurrection thine may be.
Do not by hanging down break from the Hand
Which as it riseth, raiseth thee.

Arise! Arise!

—Herbert.

We are the children of the resurrection, and the dearness of the earth in all its warm and joyous life under the sun is the greater when we remember that our Lord returned thereto from the tomb, and was again known unto his disciples in the breaking of bread. The sun, for whose coming we ever look, is his true symbol, for his appearances are from everlasting to everlasting. It is newness of life that we seek, and this we have always, having his life in us—the Vine which, after innumerable vintages, still blossometh in all its branches. It is he who is our springtime, with his baptism of flame quickening the tender buds and consuming all the dead wood. —Henry M. Alden.

Blessed be thou, O God! who hast raised up our Lord Jesus from the dead that he might be the first fruits of them that are asleep. We bless thee for his service of humiliation, his atoning death, his glorious resurrection and his continuing life. For his sake pardon our transgressions and shortcomings and enable us so to use this world of passion and temptation that we may win the victory of faith. Teach us to live as heirs of the inheritance Christ's death has purchased, and to die as those who follow without fear the path of him who conquered death. Out of the experience of thy love we praise thee. With the innumerable company of the redeemed in heaven and earth we worship the Lamb slain from the foundation of the world, who died and rose again and lives in an immortal life. Glory be to thee, O Christ! in heaven and earth forevermore. Amen!

Mothers in Council

O, gracious Saviour, who dost knock at the door of our hearts, we would open unto thee and bid thee take possession of our lives. We are ignorant; enlighten us by thy heavenly wisdom. We are weak; strengthen us by thy holy might. We are burdened with responsibilities, some of which thou dost lay upon us; but we thank thee for the assurance that those who bear thy yoke shall know thy rest. We would gratefully accept all heaven-sent cares. Help us, we entreat thee, to divest ourselves of anxiety concerning unworthy things, to rid ourselves of undue care concerning the "meat that perisheth." O, thou who didst love to tarry in the Bethany home, abide in our homes and hallow them by thy presence. Enrich our family life with the consciousness that thou, our Elder Brother, art in our midst. Bless the aged ones whom we cherish with tender love while they linger in Beulah Land, bless the young men and maidens as they gird themselves for the work of life, the boys and girls who bring cheer and buoyancy into our homes, and the wee bairns whom thou dost give to lead us back to thyself. Help us to become like these little children that so we may enter into the kingdom of heaven. Amen.

"LOOK OUT AND NOT IN"

Is it well to awaken in a young child the sense of sin? The question was first raised in these columns several months ago, and the account of little Avie's experience must still be remembered by many. Upon one mother at least that record made profound impression, leading to much serious questioning as to the wisdom of the course pursued by Avie's mother. At the close of the article expressions of opinion were asked for, and several such have appeared. So far, however, the burden of testimony has been on the affirmative side of the question. A different view is here suggested.

In these days the followers of Froebel and those interested in child study unite in warning mothers against any training of their children which may result in self-consciousness. The kindergartner teaching her class a new game guides the children entirely through imitation and the enthusiasm of united action, never by express directions as to the position of hands or feet. The theory is that when a child's attention is concentrated upon himself he loses grace and freedom and immediately becomes awkward. Even in giving piano lessons modern teachers begin to realize that the pupil's mind must be fixed upon the musical thought to be expressed, while the fingers are unconsciously trained in the positions necessary for technical skill.

In all branches of education it is more and more true that the thought of the student is led away from himself and fixed in eager pursuit upon the goal toward which he is working. In controlling the moral standards of their pupils teachers rely less upon methods of punishment, or even upon direct admonition, and more upon the wholesome influence of some absorbing occupation, the uplift of high ideals. The effort is to fill the life of the child with right activities and his mind with noble thoughts in order to crowd out evil tendencies.

In all these methods is there not a dire lesson for us along spiritual lines? To awaken in a young child the sense of sin seems a certain way to produce morbid self-consciousness. Introspection brings a doubtful benefit to adults. To deliberately foster it in a child is unnatural and unwise. Self-examination and the awful, overwhelming sense of sinfulness must come to each of us at some time in our lives, but if such an experience is forced upon a child it necessarily weakens and dwarfs the spiritual life, just as a child's physique

may be forever stunted by carrying too early burdens which are suited only to the strength of maturity. I can never forget the fearful ordeal through which I passed when a child lest I should have been guilty of the unpardonable sin. I scrutinized every thought and feeling, and grew morbidly afraid of my own innocent thoughts and questionings. The possibility of having unconsciously committed that mysterious sin haunted me day and night. At length I went to my mother in despair, and found relief in her assurance that one who had indeed so fallen would be utterly hardened and feel no anxiety about his own state. My very fear and sensitiveness thus became a comfort to me, but a loss of power for action must follow so exhausting a struggle. As Drummond says, "The energies which are meant to be spent on the work of Christ are consumed in the soul's own fever." Jesus said, "Suffer little children to come unto me," but the first effect of a sense of sin is that of separation from God. In dealing with a child's sensitive conscience is there not danger that the sense of separation may become too deep and bitter, and that the child may fail to grasp the possibility of forgiveness? Surely the principle of growth is a safer one, and it is wonderfully easy to lead these little ones to love and follow Jesus, growing up unconsciously into "his likeness," and so living a life "all sunshine in the beauty of the Lord." — DOROTHEA BIRD.

PAPA AT BREAKFAST

However dear and lovable mamma is, however good the breakfast, the meal is not complete to the children so long as the father's chair is vacant. Instinctively, and perhaps unconsciously, every little one (to say nothing of mamma) suffers some strain of expectancy till the father comes. He is their king, they love him, they worship him in their child feelings. All that they are interested in they would like to submit to him in one way or another, and they, being children, are more keenly alive then than at any other meal of the day. When at last the great man's step is heard, all this sentiment among his pretty brood rushes toward him. They may not speak; they may be too well trained to do so, or too shy. The feeling is there, and how heavy a price the father pays who chills it with his entrance, who comes, not only late, but absorbed in himself, makes everybody wait upon him in haste, dispatches his orders for the day between mouthfuls, and dashes off to his office with a hasty kiss all around. The wife may have schooled herself till she does not mind, and the children may not comprehend for years what giving and taking of happiness they might have realized in that morning hour. But whether they know it or not, their expectancy and affection are cooled a little more each day. The minds also have less to say, as they learn that they are not to be heard, but each one will have its awakening some day. And the father must be the loser in their respect, their admiration and their confidence, and he deserves to lose these precious things in inverse proportion to all he can possibly get out of that extra twenty minutes in bed. — HELEN AINSLEY SMITH.

HEALTH NOTES

In Dr. Nansen's fascinating story of Arctic life he maintains that the whole secret of healthful living lies "in arranging things sensibly and especially in being careful about the food." He marvels how one ever can be ill if he has abundant exercise in the open air, no overexertion in the way of work, instructive and amusing books, and relaxation in the shape of music, games and story telling.

A French physician has been lecturing lately on the evil effects of a sensational press, which he considers the greatest single cause of nervous diseases. Starting headlines thrust

before one, day after day, he says, have a tendency to keep the mind expectant and excited, a sure beginning of nervous deterioration. It is encouraging to hear the voice of science against "yellow" journalism, supplementing the protests of educators and moralists.

The pernicious habit of nibbling at fruit, nuts and candies between meals is a prolific source of indigestion. The excess to which the habit may be carried is illustrated in the case of a woman to whom the doctor recommended malted milk tablets to be taken when traveling or on occasions when there were long intervals between meals. To his dismay he found that she ate them whenever, as she expressed it, she felt "all gone," which was many times a day. Thus all good effects were neutralized by keeping the stomach constantly at work.

So high an authority as the *London Lancet* declares that no two persons should habitually sleep together. Nothing will so derange the nervous system of one who is eliminative in nervous force as to lie all night in bed with another who is absorbent of nervous force. The latter will sleep soundly all night and arise refreshed in the morning, while the former will toss restlessly and awake in the morning fretful, peevish and discouraged. Fortunately fashion now agrees with hygiene in decreeing that only single beds shall be used in sleeping-rooms.

CONTINUAL EASERS

The life of a true Christian seems to me to be continually full of Easers; to be one perpetual renewal of things from their lower to their higher, from their temporal into their spiritual shape and power. This is the true meaning of the self-sacrifice and self-denial with which the Christian's life is filled. You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But that is not the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender some ambition that had exercised a proud power over you; in whose train and shadow you had hoped to live with something of its glory cast on you. You send that down into its grave, and that too will not rest there. . . . You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life. So the partial and imperfect and temporary are always being taken away from us and buried, that the perfect and eternal may arise out of their tombs to bless us. — Phillips Brooks.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the
three!

—Browning.



Dear little cooks, with faces clean
and bright,
What makes your loaves of bread all
so fresh and light?
"We use Cleveland's Baking Powder."
Wise little cooks, now tell me, please,
the way
To always have good luck on every
baking day?
"Why, use Cleveland's Baking Powder."

The Conversation Corner

DEAR CHILDREN: Those cats are scratching and mewing so at the Corner door that I will let in a few of them, as representatives of the rest. I am almost ashamed to say that one of them has been waiting almost a year for her turn —let her come first.

CONCORD, N. H.

Dear Mr. Martin: Grandma sends us *The Congregationalist* and we children are interested in the Conversation Corner. Mamma said I could write and ask you how to become a Cornerer. I am ten years old and have a cunning kitten. She is doubled pawed all around. Every morning when mamma comes in the kitchen she jumps on her shoulder and lies around her neck while she gets breakfast. She is maltese and white and her name is Clover.

EDITH A.

PELHAM MANOR, N. Y.

Dear Mr. Martin: David received your letter and . . . I have a cat who, I think, is a twin of Bonnie-Joli. His name is Christopher Columbus. We named him that because he came from a far off place (over in the bushes) and came to an unknown place, and because he likes to explore. We have a little dog now but Christopher cannot get used to him. His name is Tag. I inclose a picture of Christopher Columbus for you to see how much he looks like Bonnie-Joli. I had a picture to send to D. F. of David on his bicycle, but when I was all ready to send it I could not find it. Afterwards I found it in papa's pocket.

JENNIE C.



Were you then the girl who, when asked what the dead letter office was, said it was her father's pocket? That was a serious matter—David might have got D. F.'s prize if his bicycle had been on time. (D. F. is on time this spring with his own bicycle, riding, he tells me, every day in some great park near his suburban home—and I think it is doing him good.) As your Manor must be near Long Island Sound, perhaps Columbus may have discovered a "Cat Island" in it to escape from Tag! As to his resemblance to the lamented Bonnie-Joli, that must be left to the Editor to decide on.

Alas! the writer of the very next letter in the pile does not speak very complimentarily on that subject:

Mr. Martin: I feel quite aggrieved because I was not asked to that Corner party. I think I could have carried my part in the *hish-hash-hosh*, and I have not forgotten how to play *stage-coach*. I fear, however, that if I had been present I might have taken the Editor to task for what I consider ill-treatment of poor Bonnie-Joli. It is not strange that he died when he belonged to nobody, and probably was surfeited sometimes and underfed at others. I am very fond of cats and a neglected one calls out my sympathy at once. A cat near me was sick last summer and its mistress consulted a veterinary who examined it and gave it medicine, and the cat was very much better. Sometime when—if ever—there is a dearth of topics for the Corner, perhaps you will say a good word for that branch of the medical profession which treats suffering animals. I am very glad people are being educated in that way, so that our useful animals, as well as those we keep as pets, may be relieved from pain.

Perhaps some of our Corner boys who cannot decide what "to be" might think of this profession, if they have a bent in

any such direction. I suppose when they get their degree it would be F. D. (i. e., *Felium Doctor*), so that they must be careful and not transpose the letters! The "good word" about suffering animals comes in nicely from the next letters. The first is from a "shut in" near Boston.

You should see my Pussy Willow, the prettiest, silkiest maltese kitten you ever saw, with snowy paws and breast, and one little spot of snow on one side of her mouth. She will take the palm for catching butterflies. She catches them on the wing, jumping often more than a yard into the air. I have one mounted that she brought in unburnt. She has the fine habit of bringing in to show us whatever she catches. At first, wearied with the chase, she would release the butterfly and lie down to rest, when he would immediately fly to the window, pussy following and coming back victorious, with her victim in her mouth. But she soon thought of a better way, deliberately clipping their wings before she let them go, which we think quite wonderful.

Is it a proper question to ask how many of the Cornerers belong to a Band of Mercy? I wonder if people know how much cats suffer for want of water. We always keep plenty of fresh water for ours where she can readily get at it. It is surprising to find how much they drink. So many cats come to drink from our watering-pot in the garden that I made it a point to keep it filled for them. Some come regularly summer and winter.

This reminds me that I have received a beautiful calendar headed, "Band of Mercy Committee of the Junior Christian Endeavor Society," with a note from Miss Olney of Providence, R. I.:

. . . We desire every Junior Society that wishes one to have it, as long as the supply lasts. If you are pleased with the calendar and think it a good thing you may like to mention that Junior Societies can have it by sending the four cents necessary to pay the postage. I shall also be very glad to send our illustrated leaflets to Cornerers who write me for them, inclosing four cents for every ten leaflets wanted. From time to time much is said by the Cornerers about their cats and dogs and other pets, and I hope this subject will be of interest to them. Very cordially yours,

E. W. O.

I am sure it will be of interest. The calendar has the Band of Mercy pledge and other appropriate reading, and ought to be in every Junior Society room. There are about ten kinds of leaflets, each with a beautiful picture. I think I like best Only a Cat, A Cat Contemplating a Journey, Man's Faithful Friend (a dog), A Word for Our Woolly Friends and Care of Cows, but you would better send four cents to Miss Olney, 211 Friendship Street (what an appropriate address!), Providence, R. I., and get them all; then you can order afterwards what you prefer. We thank Miss O. for the opportunity for Cornerers to get these pictures and stories about our "Pets."

The next letter has a flavor of "Salem witchcraft" about it (see Corner of Nov. 26), but it must go in:

DANVERS CENTER, MASS.

. . . Sam Parrish sends his compliments to Kitty Clover. You asked about Sam's illustrious relatives. Well, his mother's name was Sawdust Amphibia. She it was who drowned herself in a well, and came to life on the shovel just as she was about to be buried—a very remarkable cat. Sawdust's mother came to us from Mr. Whittier, and was on intimate terms with all the Whittier cats—Bathsheba (see Corner Scrap-Book, Feb. 6, 1896), Rip Van Winkle, and the rest. I am not quite sure whether any of those cats are living now or not—I fear not. I do not wish to make comparisons, but I am quite sure that yellow cats are far handsomer than, and greatly superior in intellect to, "matty" cats—the genius of the Corner excepted!

N. L. R.

Mr. Martin

CORNER SCRAP-BOOK

The Boy Office-Seeker. Of all the office-seekers at the national capital the most interesting case is that of a boy twelve years old from the State of New Jersey. I hope it will not turn out to be a mere newspaper story. His name is Garret A. Hobart, Jr. He is evidently a boy with a hobby—a good one. He is a born electrician. He wired his father's house at Patterson, introducing various curious and useful devices, by which the cook could light her kitchen fire by pressing a button at the head of her bed, and the burglar could unfasten the watchdog's chain while attempting to unfasten the window. So, when he went to Washington to see his father inaugurated Vice-President of the United States, he aspired for an office in his own line. Entirely without the knowledge of his father, he asked the President for the position of manager of electric bells at the Executive Mansion. The first the father knew of it was when Mr. McKinley clapped him on the back, saying, "That boy of yours is a treasure! I've just had the pleasure of appointing him electrician of the White House on his own application!" We will make that boy an honorary Cornerer, if he will invent some appliance by which watchdogs may be let loose upon the clamorous office-seekers as they enter the White House grounds!

Li Hung Chang's Gift to an American Girl. An other interesting story is that of a Brooklyn girl, not much older than Garret Hobart, the boy electrician. When the Chinese Viceroy was on his way to a reception in Brooklyn, during his visit to this country last year, she rode on her bicycle near his carriage. On his return from the reception she again kept abreast of his carriage. He asked to have that "little girl in the orange costume" come to his carriage, complimented her riding and invited her to call upon him at the Waldorf. When she called he was resting and she did not see him. This she explained in a letter to him afterwards. He sent her in reply a richly embroidered perfumery bag, with a very remarkable letter, some sentences from which are well worth preserving, as coming from that wise man of the East.

Dear Miss Josephine: . . . I was very sorry to have missed seeing you at the Waldorf Hotel, and still more sorry because you took the trouble to go, and I disappointed you. You know the old saying: "Early to bed and early to rise." Well, I have always acted upon that and am up at 6 o'clock every morning. I think this regular habit has helped to make me healthy, though not very wealthy or wise, but I am content with one of those three blessings.

If I had seen you at the hotel I should certainly have given you a souvenir. I will now make good my neglect. When I got back to China I came here to Peking and saw my Emperor and told him of all I had seen; then I called on the Empress Dowager, who has always been very kind to me. She was much interested in the account of my travels and asked me many questions. Then her Majesty gave me some presents, and among them was a little silk scent bag to hang on my belt. I now send you this pretty little bag and hope it will please you. If you hold it up before your eyes you will see four Chinese words worked in red silk; read them from right to left. They mean: "All things as wished"—that is, may you have everything you want. And I hope you will. But, of course, you must only want what you can get, what you may reasonably expect. . . .

If your parents are living I hope you are dutiful to them. In China children are carefully taught to love them. I think we are more particular about that in China than Western people are, and it has helped much to make China the oldest of nations.

LI HUNG CHANG.

Is not that like the "commandment with promise, that it may be well with thee, and that thou mayest live long on the earth"? And how did that man in the land of Confucius come to know our homely proverb of "Early to bed"?

L. N. M.

The Sunday School

LESSON FOR APRIL 25 Acts 12
PETER DELIVERED FROM PRISON
 BY REV. A. E. DUNNING, D. D.

This chapter shows the perils to the new church from outward foes and the divine protection over it. It suggests the dangers to which the church today is exposed from ungodly men and the ways in which God guards his people. We find here:

1. Persecutions renewed. The brief years had passed in which the Jews had had their attention absorbed by the attempts of Caligula to desecrate their temple. Claudius had succeeded him as Emperor of Rome. Herod was honored by him with the title of king. There were several Herods. Those who figured prominently in New Testament history are as follows: Herod the Great reigned in Judaea when Jesus was born, and sought to kill him. His son, Herod Antipas, reigned in Galilee when Jesus was crucified, and killed John the Baptist. Herod Agrippa I., grandson of Herod the Great and nephew of Herod Antipas, is the king named in this lesson. His son was the Herod before whom Paul defended himself.

Herod Agrippa I. was planning to found an independent empire. He probably cared nothing for the Christian Church. To him it was merely a religious sect of the people he ruled. But he saw that the Jews who had influence hated it, and he was willing to crush it to gain favor with them. The three men who had been first in the affections of Jesus were naturally most prominent in the new church—Peter, James and John. The first blow fell on James. The story of his death is told in two words only, which are translated, "killed with the sword." He had lived in close intimacy with his Master, had witnessed the raising of Jairus's daughter, had been present at the transfiguration on the mount and at the agony in the garden. He knew what glory was and what suffering was in the service of Christ. He had asked that he might share the glory, and had declared that he could drink the cup of suffering [Matt. 20: 22]. He drank the cup. We may be sure that one so loved by Christ has shared his glory. Why was one of these two brothers the first of the apostles to die in his youth, while the other lived to old age and survived them all? We can no more answer this question than we can tell why James was left in the hands of Herod, while Peter was delivered. Each had his appointed work, and did it under the same divine guidance.

This generation has had heroes who have died for Christ's sake as nobly as did James. Such names as those of Livingstone, Patteson, Hannington and Mackay are worthy to be placed beside that of the martyred apostle, with many others whose deeds have never been written and whose deaths have been as briefly chronicled as was that of James. Doubtless there are children in our Sunday schools studying this lesson who will have the ambition and offer the prayer of James and, like him, drink the cup of suffering and share the glory of Christ.

When Herod saw that the killing of James had strengthened his plans by the support of the Jews, naturally he next arrested Peter. But he knew that it would not please the Jews to put him to death during their Passover feast, for they held it unlawful to execute criminals at that time. He therefore cast Peter into prison, guarded by sixteen soldiers, planning to put him to death publicly as soon as the Passover should be ended. Both Roman and Jewish authorities were now against the church and had its chief leader in their power. How often since then has the church been arrayed against the forces in the world, with no resource left but to call on God for help, and how great have been the deliverances when all other help seemed to be in vain!

2. The church praying for Peter. The disciples met in companies and pleaded for the deliverance of their leader. No doubt they used all the arguments which pressed on their hearts. They urged that Peter knew of Christ's teachings which they had not yet learned from him; that he held the confidence of many, who, without his presence, might abandon their faith; that he was the spiritual father of the young churches, most of which he had organized. Above all, he was beloved by the whole body of disciples, and they cried to the heart of God to save him. This is prayer—the need of those who are bent on serving God for men and means to do their work; the fear lest their aims should be defeated and precious souls hurt or destroyed; and especially personal affection for one who can further these ends but whose life is threatened—all finding utterance in petitions to God who is able to deliver. There seems to have been no opportunity to pray for James. His death came without warning. But whether prayer, if there had been time for it, would have saved him from death or not, it is certain that without prayer the church would die and faith would cease. Christ has taught us no more essential truth than that men "ought always to pray."

3. The prayer answered. All true prayer is answered, though not always in the affirmative. But these prayers were answered according to the desires of those who prayed. Let us fix that fact in our minds. They were answered, too, when to human eyes it seemed impossible. Peter was in prison, chained to two soldiers, with two more standing on guard. The whole force of government supported these soldiers, and popular desire was on the side of government. The church was helpless both before law and public sentiment. Yet Peter's chains fell off. He was led out of his cell, out of the wardroom, out of the great iron gate into the street, and there he found himself alone.

The picture of the surprise in the house of Mark's mother when Peter was heard at the gate, the glad reiteration of Rhoda that he was really there, and the joyful astonishment of the praying disciples, is one of the most artless and inspiring in the New Testament. We need not blame the disciples for not believing that Peter was really there, though they were praying in faith that he might appear. He had not himself realized that he was free till he found himself in the street alone. Up to that time he thought his experience was only a vision such as he had seen on the house-top in Joppa. Not all good gifts asked for are realized at once when they are received. We must not be turned aside from the great fact that the church at prayer has received from God blessings too great for faith to grasp at once, yet that it has grown strong by such experiences, and that still greater triumphs are before it for the asking.

Let us remember, also, that we are invited to ask God for what we want, with the assurance that what is not possible to men is easy to him. During the War of the Rebellion one army was so surrounded by the opposing forces that escape seemed impossible. "We have got them now," said the advancing general, "and they know it. God Almighty himself cannot save them." His officers agreed with him. But their enemies were led by a

praying man, who had spent an hour in his tent that morning asking for deliverance from God. That same evening he was in his tent giving thanks for victory. God Almighty had saved them.

Let us, then, ask God for victory for his church, for the salvation of souls, for deliverance of those in the grasp of Satan, for the enlightenment of those who sit in darkness, for the overthrow of those who fight against his kingdom. What triumphs every year brings in answer to prayer! When last year began ominous threats of war disturbed two nations who held a common faith in God. The churches of England and America united in prayer for peace, with an answer larger than they had faith to ask for. Blessed be the perils that drive God's children to their knees and teach them the meaning of the promise, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."



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PROGRESS OF THE KINGDOM

OUR OWN WORK

Constant Decrease in Receipts. Month by month we are compelled to record the falling off in the receipts of the American Board until the total decrease for seven months as compared with the same period last year comes very near to reaching the appalling sum \$50,000. Every item in this month's table statistics is depressing.

	March, 1896.	March, 1897
Regular donations,	\$32,499.91	\$26,234.04
Donations for special objects,	4,556.73	2,369.92
Legacies,	19,452.77	12,162.75
	\$56,439.41	\$42,766.71
	7 mos.	7 mos.
	last year.	this year.
Regular donations,	\$233,120.02	\$206,736.10
Donations for special objects,	26,414.30	39,337.46
Legacies,	75,005.72	40,510.20
	\$334,540.04	\$286,583.76

Tank Missionary Home Opened. Another home for foreign missionaries' children who are receiving their education in this country was opened in Oberlin, April 2. The first building for this purpose, Judson Cottage, provided by the Oberlin Missionary Home Association in 1892, at a cost of \$2,600, soon proved too small to accommodate the growing missionary family and about a year ago it was decided to erect the new house. It bears the name of Mrs. C. L. A. Tank, a lady belonging to a noble Holland family, who resided for many years in Green Bay, Wis. She became interested in the missionary home through the influence of Rev. Jeremiah Porter and in her will bequeathed \$10,000 for building and endowment. The new house is a handsome, three-story building in the Queen Anne style. The first two floors contain twenty-eight rooms, furnishing accommodations for thirty children. The cost of the house without furnishings was about \$15,000, of which all but \$1,500 has already been received. The sum paid for the board of the children goes far toward providing the running expenses. To meet the balance it is desired to raise the present endowment to \$20,000. At the opening reception addresses were made by Rev. Dr. H. M. Tenney, president of the association, and others. The occasion was made peculiarly tender by the near departure of some of the missionaries present. They declared that such a provision for their children does much to mitigate the separation which is one of the sorest trials of a foreign missionary's lot.

Denominational Lines Disregarded. Very quietly but with marked results has a religious work gone forward in Aintab during these troublous times which, according to one of our correspondents, "is altogether without a parallel in the history of the Turkish missions." Certainly, a few years ago our missionaries would never have dreamed of such harmonious and helpful fellowship between Gregorians and Protestants as is reported by Dr. Fuller. An immediate result of the massacre and pillage of November, 1895, was a noticeable increase in church attendance. The danger and difficulty of crossing the city, as well as the fellowship of a common suffering, inclined many Christians to seek the place of worship nearest their homes, without much regard to denominational lines. This led to mutual arrangements between Protestants and Gregorians to meet the larger spiritual wants of the people. At the First Church an abridged Gregorian service under the direction of priest preceded the regular Protestant service. Such was the variety and novelty it introduced, and such the eagerness of the people to join in worship, that this double service, held twice daily for eleven months, was well attended, the interest always culminating in the Protestant sermon. At the purely Protestant services in two other churches the Gregorians have not infrequently outnumbered the Protestants. Yet more remarkable has been the opening of the great Gregorian church to Protestant pastors or professors of Aintab College. The usual

congregations have ranged from 3,000 to 5,000 persons, and during special seasons services, both Protestant and Gregorian, are held daily. A Sunday school has been organized in this church with an average attendance of 850 pupils, as well as a young men's Bible class of seventy members. As a result of this special activity and co-operation on the part of both branches of the Christian Church, the moral tone of the community has been raised along the lines of Sunday observance, temperance and social reform, while the spiritual quickening and uplift can hardly be estimated.

A Church at Mt. Silinda. An interesting letter from Dr. W. L. Thompson, dated Jan. 13, reports the organization of the first church at Mt. Silinda, the principal station of the American Board's Gazaland Mission, East Africa. It has sixteen members, thirteen being natives, one the son of a Zulu helper and the other two children in a missionary family. Dr. Thompson writes: "It was an occasion of joy to us and will no doubt be to all who have followed the establishment and progress of this mission. Not that this is the first evidence we have had that our labors have not been in vain, but it is, as it were, a summing up of results. Our hearts were joyful as we looked upon these young people, born and reared in the darkness of paganism, who have now caught a glimmer of the light of life and are ready to express their determination to press forward unto the perfect day. But we were also impressed with a feeling of responsibility and anxiety as we thought of the forces of evil which they must meet. Because of famine, war and pestilence in the regions about us, this section has been so short of food and so isolated from any outside source of supply that it is impossible for us to provide for these young men, so a large proportion must return to their homes, 100 miles distant in the lowlands to the east of us." Although the Prudential Committee has refused the means to extend the work into this lowland region, there is hope that these young Christians may be witnesses for Christ among their own people.

THE WORLD AROUND

Protestants Terrorized in Madagascar. Patience, forbearance and tolerance, to a marked degree, have characterized the attitude of the London Missionary Society toward the French Government in Madagascar, but in view of present distressing developments the directors feel compelled to publish certain facts and to appeal to all true friends of religious liberty. In a special pamphlet, entitled *The Troubles of Malagasy Protestants*, extracts from correspondence are given to show the efforts being made by the Jesuits, with the sanction, and even with the support, of the French officials, to terrorize the poor Malagasy into becoming Roman Catholics, and to get possession of the churches in the country. The French declarations of religious liberty are being constantly violated, and it is stated on good authority that the governor has publicly announced that Protestants are the *faux-vaux* (enemies) of France. We have already given some instances of the outrageous acts of aggression on the part of the Jesuits in seizing Protestant chapels. The means taken to terrorize the people are even more unscrupulous. In some villages the priest has gone from house to house with two books to take the occupants' names, telling them that all written as Roman Catholics in the one will be perfectly safe, while those in the other will be exposed to all sorts of danger and suspicion. Accusations on the most flimsy pretenses are brought against pastors, evangelists and others in country districts, and they are heavily fined, imprisoned and some are now loaded with chains, though it is certain that their Protestantism is their only offense. We cannot believe that British sentiment will allow this state of affairs to continue. The L. M. S. has taken a noteworthy step in arranging to have its foreign secretary, Rev. E.

W. Thompson, now on his way to New Guinea, visit the Madagascar mission.

Student Movement in Japan. The last number of *The Japan Evangelist* is almost wholly occupied with articles on Mr. J. R. Mott's work in Japan in connection with the Student Christian Movement. Peculiar tact, untiring energy and broad sympathy were required to deal with the students in Japanese universities. It was a delicate task, for instance, to persuade the members of the Imperial University Y. M. C. Association to reorganize upon the regular evangelical basis. Mr. Mott not only addressed thousands of students in nearly all the principal institutions of learning, organizing or reorganizing college Y. M. C. Associations, but to crown all he succeeded in uniting these associations as the Student Young Men's Christian Association Union of Japan. This is founded upon a thoroughly evangelical basis, one of its chief objects being "to spread Christian knowledge among students and to lead students to be disciples of Jesus Christ as the only Saviour, true God and true man." If this movement is rightly developed it has great possibilities. At present this seems to be the only way to reach students in the government schools.

The new ambassador from the United States to Great Britain, Hon. John Hay, is a Christian hymn writer, a fact which deserves to be remembered. He wrote for the great international Y. P. S. C. E. convention in Washington the following hymn:

INVOCATION.

Lord! from far severed climes we come,
To meet at last in thee, our home.
Thou who hast been our guide and guard,
Be still our hope, our rich reward.

Defend us, Lord, from every ill;
Strengthen our hearts to do thy will.
In all we plan and all we do
Still keep us to thy service true.

O, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art light shine on each soul!
Thou who art truth each mind control.
Open our eyes and make us see
The path which leads to heaven and thee.

CHRISTIAN ENDEAVOR NOTES

Twenty county evangelistic superintendents have been appointed in Pennsylvania.

All the societies in Toronto are urged to take part in a campaign against Sunday street cars in that city.

Five hundred dollars for foreign missions was given last year by the society in Park Street Church, Boston, in addition to \$100 for city missions and special gifts for a home missionary, for a colored student and for sailors.

Missouri State officers are urging each society in the State to form a new society before the San Francisco convention, and the Junior superintendent of Texas asks each society in that State to form a Junior Society by April 15.

To aid Christian Endeavor in Sweden, any Endeavorers attending the Stockholm exhibition the coming summer should correspond with Mr. August Palm, care Messrs. Palm and Stadling, 15 Malm's Kilmadsgatan, Stockholm, Sweden.

The society in the Union Church, Boston, has promised \$500 for missions this year, and pledges to give systematically are being circulated. The society at Woburn, Mass., is giving \$500 for the support of a missionary. The members were divided into five sections, numbering about twenty each, and each section raised \$100. The society of the Park Church, Brooklyn, N. Y., gave about \$300 for benevolence last year.

The two principal meeting places at the San Francisco Convention will be Woodward's Pavilion, capable of seating about 6,000 persons, and Mechanics' Pavilion, at a distance of about 10 minutes' walk. The State headquarters will be at Mechanics' Pavilion. Within it will be constructed a hall seating from 7,500 to 10,000 and surrounded by sound-proof partitions. More than three-fifths of the \$25,000 needed for the convention will be contributed by the business men of San Francisco.

Literature

Nansen's Farthest North

This elegant work in two large volumes, richly illustrated, embodies the experiences and the records of Dr. Fridtjof Nansen's famous exploring expedition in search of the north pole. In some respects this was the most remarkable Arctic expedition ever made. The author's theory was novel, that is, that an ocean current runs through the polar regions, by taking advantage of which it is possible to drift from the region of Spitzbergen toward, and perhaps close to, the pole, and thus across and down into the vicinity of Greenland. Secondly he believed it possible to construct a ship so solidly and in such form that instead of being crushed by the ice pack, as usually has been the misfortune of exploring vessels, she should be merely lifted by the ice and sustained thereon, and drifted along as a part of it until she should finally emerge in the open sea, and that such a vessel could be so equipped that her occupants might live during their tedious trip, which must necessarily employ several years, in absolute health and comfort. These theories, which were condemned almost unanimously by Dr. Nansen's predecessors in Arctic expeditions, were vindicated triumphantly.

He carried out his plan in so large a degree that its reasonableness may be said to have been justified. The polar current was found to exist, but, so far as he was able to discover, not to run as close to the pole itself as was anticipated, and the drift on which he depended proved to be, during the years of his experience, so slow that an excessive time would have been required to carry out the plan completely, if it could have been carried out at all, which seems improbable. The expedition was gone three years.

During the first two Nansen remained with the party and reached the latitude of 84° N., then, being convinced that the drift was not likely to be close to the pole and that, if he were to reach it or its vicinity it must be by a sledging expedition, he took one companion, Hjalmar Johansen, and a number of dogs, and with sledges made a bold spurt on foot into the north, reaching in this manner the latitude of 86° 15' N., the highest ever attained by explorers, and probably never before reached by human beings at all.

The surface of the ice proved to be so excessively confused and broken as to render progress almost impossible after a time, and at last, not because of any failure of his pertinacious courage, but because of the

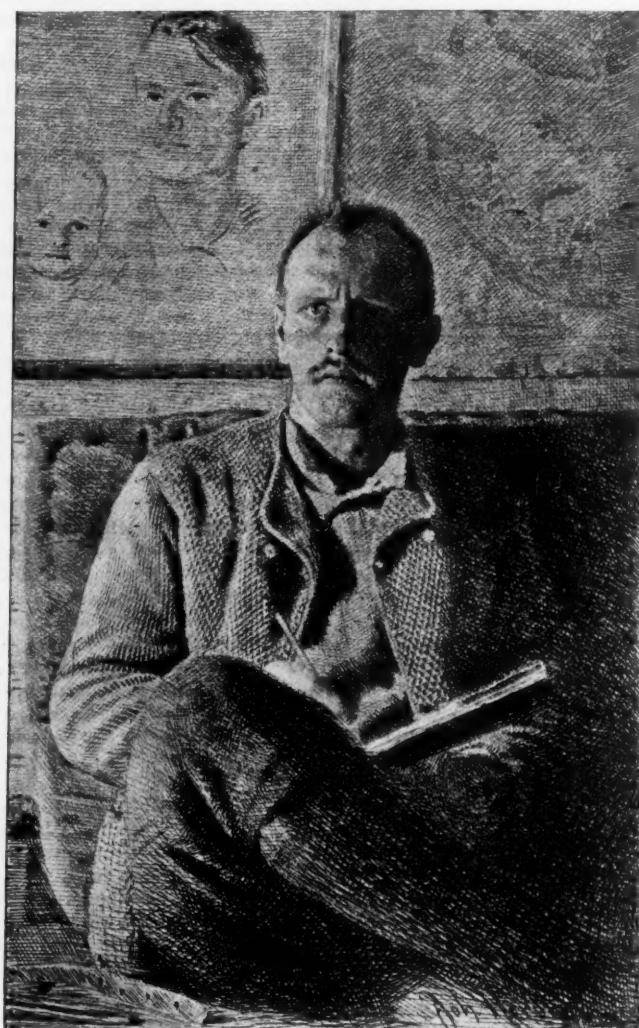
inevitable diminution of provisions and of the strength of his dogs, upon whose vigor the success of the trip depended so much, he turned back. Of course it was impossible to find the ship again, and he made directly south for the Spitzbergen coast. After a year of most terrible privations and of hairbreadth escapes without number, he and his companion, by virtue of a coolness, daring and energy certainly unsurpassed in the brilliant record of human achievements,

vindicated the theory of Dr. Nansen and her builders. She endured the terrific pressure of the ice for three winters absolutely unharmed, being lifted and sustained by the ice, sometimes at a considerable incline, and never becoming unseaworthy or uninhabitable, and she returned to port as sound as she left it.

The expedition, although it failed to reach the pole, accomplished a great deal of large scientific importance. Constant observations were maintained—astronomical, meteorological, botanical, geological, and with reference to the currents and life of the polar ocean as opportunity served. These researches were carried on with conscientious and successful fidelity and many additions to scientific knowledge are the result. It seems to be demonstrated by the information obtained that there is no land at the pole, as many have supposed, but that the region is covered by a frozen ocean of much greater depth than commonly has been supposed. Indeed, although there would be a certain gratification in being able to say that the pole itself has been reached by mankind, it is doubtful if any expedition which should actually attain the north pole would bring back any more information of value than the Nansen expedition secured. Moreover, there is no occasion hereafter for Arctic explorations to be regarded as involving extreme hardship for healthy and energetic men, except so far as concerns the inevitable risk of occasional frost bites, immersion in the ocean, attacks of polar animals and some peril from the encroaching ice pack. None of these proved serious to the occupants of the Fram, although they had some narrow escapes.

Almost the only perils of any consequence were those which beset Dr. Nansen and his companion while they were sledging. It is interesting to read of the ease, comfort and almost luxury which the ship's company enjoyed during these three years. It is gratifying to know that the hardships of Arctic life may be so softened by proper preparation.

This method of attacking the polar problem must be conceded to have been demonstrated as safe and in a large measure practicable. Its great objection is the long period of time required. Perhaps a second attempt would carry such a ship to a point from which sledging expeditions might successfully reach the pole. Yet we cannot help feeling that the other method which



From "Farthest North"

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having spent a whole winter in a tiny hut which they reared, and having lived during that time on the meat and blubber of such bears and walruses as they had been able to shoot in the fall, at last reached Franz Josef Land, and there, fortunately, found an English gentleman with his yacht, himself an amateur Northern explorer. Of course then their return was safe and easy.

Meanwhile the ship had been drifting, but at last, it having become evident that the drift would not take it near the pole and that little more remained to be accomplished in the way of scientific discovery in accordance with Dr. Nansen's orders, Captain Sverdrup succeeded in breaking out of the ice and in returning to Norway. The famous ship, the *Fram*, also triumphantly

has been suggested, and is likely to be attempted before long, is on the whole the surest, that is to say, the establishment of stations fifty miles or so apart, each one equipped deliberately and thoroughly, so far as the shifting ice renders this possible, and thus slowly, by a process of gradual approach, reaching a point in safety from which the pole may be actually gained. The hindrance to the success of this method lies in the fact that if the pole be surrounded by water, as now seems probable, the constant changing of the ice might render the establishment of stations difficult, if not impossible. Given a season of sufficient cold (40 degrees below zero evidently cannot be relied upon to solidify the ice enough to prevent the wind from breaking it up and re-forming it) and the method of gradual approach might succeed. The narrative, which contains an appendix by Captain Sverdrup, who remained in charge of the Fram after Nansen's departure, is minutely detailed and freely illustrated and is of intense interest. The health of the thirteen members of the expedition was almost invariably perfect. No trace of scurvy appeared among them. Their supplies were ample and the completeness and wisdom of their preparations hardly could have been increased. They undertook a colossal task in the most gallant and self-sacrificing spirit. They performed it with unwavering cheerfulness and courage, and all the world will rejoice that every one of them came home well and hearty and with the consciousness of having accomplished an exploit of unusual brilliancy and of having also added largely to the scientific knowledge of the human race. [Harper & Bros. \$10.00.]

IN EXCELSIS

Upon examining this new hymn-book our first impression was that it contains too many new hymns and tunes, new, at least, in the sense of being unfamiliar as yet to our Congregational churches. Certainly there are many such. But the more we have studied the book, the more this impression has been modified. We still miss many familiar hymns, such as those beginning, "Awake our souls, away our fears," "Come kingdom of our God," "Early, my God, without delay," "Faint not, Christian, though the road," "He leadeth me, O blessed thought," "He lives, the Great Redeemer lives," "If through unruffled seas," "Jesus calls us o'er the tumult," "O eyes that are weary and hearts that are faint," "Servant of God, well done," "Stand up, my soul, shake off thy fears," "Thine earthly Sabbath, Lord, we love," "Thus far the Lord has led me on," "When thou, my righteous judge, shalt come," and others. They belong to the established body of hymnology, in this country at least, and are dear to so many Christian hearts that no book which omits them can appeal as strongly to the religious public, especially to the middle aged and elderly portion, as if it contained them. The same large class of persons will miss exceedingly such tunes as Balerme, Downs, Geer, Heber, Ortonville, Siloam, St. Martins, Anvern, Dwight, Mendon, Horton, Greenville, Brattle St., Rhine and others.

The younger generation in our churches, although generally familiar with these hymns and tunes, of course has not so many tender spiritual associations with them, and moreover has been familiarized to a greater degree with such modern music, largely of foreign origin, as abounds in

this book. The present tendency doubtless is towards the adoption increasingly of music of the latter sort, and we do not oppose it, yet we cannot but regret that many of the hymns and tunes which we have mentioned were not retained in this work. Nevertheless there is enough of familiar material to afford most people comfort and profit in the use of the book. We have found the degree of innovation to be much less than we at first supposed it to be, and, in themselves considered, the newer hymnology and the newer music here represented are excellent. We have seen hymn-books in which the tendency to introduce novelty chiefly for the sake of novelty seemed to be plain, but that charge cannot be made against this work. Its editors and publishers have sought to blend the old and the new in just and attractive proportions, and they have produced an admirable book.

The music, so far as it is comparatively new, is drawn from classic and standard composers, such as Barnby, Dykes, Garrett, Gauntlett, Hopkins, Mason, Monk, Smart, Stainer and Sullivan, and it illustrates the advance which has been made in the last fifty years in sacred composition of this class. But we regret that so many hymns are inserted two or three times to different tunes, and we wish the space had been devoted to some of the hymns and tunes which we have mentioned as having been omitted. The book thus made up would have been better than it is now. Moreover, too many hymns and tunes which have been associated together, certainly in the experience of most American Christians, until neither can be suggested without the other being recalled, are separated in this edition. A hymn thus identified with a particular tune never seems quite itself when sung to another tune, and, although, of course, it is possible to sing any hymn to any tune in the same meter, it is a blemish on a hymn-book when the separation of hymns and tunes customarily associated together occurs.

On the whole, nevertheless, we give the book hearty commendation. It sets a high standard, not only for American churches but for those anywhere, and many a tune in it at first will seem to be difficult, but no ordinary choir need have trouble in mastering anything in it, and there is abundance of simple and beautiful music. It is well that the tendency of sacred song, both in respect to words and tunes, should be upward. The standard books of only a generation ago contained too much poetry that was hardly more than third-rate in quality, sometimes almost doggerel, and too many tunes which lacked dignity and appropriateness. Defects of this sort cannot be found in the work before us. If not actually the very best, it is one of the two or three best hymn-books which have been issued in the United States, and is destined, we have no doubt, to a large and lasting popularity. There are 858 hymns in it, each of which is suited to one tune and some to more than one. There also are a few supplementary hymns and about forty supplementary tunes. A few selections for chanting are included. The volume is carefully and thoroughly indexed. It contains the Lord's Prayer and the Ten Commandments, and is handsomely gotten up in respect to paper, type and binding. In practical service it will answer the purposes of all sorts of churches successfully. [Century Co. \$1.35.]

RELIGIOUS

Prof. J. M. Stifler in his commentary on the *Epistle to the Romans* [F. H. Revell Co. \$1.25] has aimed chiefly to make the epistle better understood. He has not sought to advocate any special system or theory, keeping in mind first Paul's point of view, and secondly the connection of thought. He has excluded needless exposition and has conscientiously subordinated himself to the revelation of the precise meaning of the apostle. He takes up the epistle chapter by chapter and verse by verse, and seems to avoid superfluous and commonplace comment successfully and to afford intelligent and valuable aid to the comprehension of its significance. He does not hesitate to indicate his own opinion, of course, but is loyal to the purpose above stated. The Biblical student will find this difficult epistle the more easy to be comprehended in connection with the use of this work. It is scholarly and valuable.—Dr. J. R. Smyth in his little volume, *The Divine Library, Suggestions How to Read the Bible* [James Pott & Co. 50 cents], has prepared a serviceable book of suggestions which is adapted to the needs of a very wide circle of readers. Without being pedantic, it gives timely and telling hints, and those who avail themselves of them will gain new pleasure and profit from the pages of their Bibles.—*How to Read the Bible* [Thomas Whittaker. 50 cents], by Prof. W. F. Adeney, undertakes very much the same sort of work for the same large class of readers, i. e., Sunday school teachers and Bible students. It is somewhat clearer in plan and approaches the subject from a different point of view and more in detail. It is a thoroughly serviceable little treatise.

Abbott's *Comments on the Revelation of Jesus Christ* [75 cents] appears to be published by its author, Mr. J. H. Abbott of Cleveland, O. It contains his impressions in regard to the meaning of the book of Revelation, the text of which book is in heavier type, thus being distinguished from the comments. The latter are brief, positive and often original. Mr. Abbott identifies Babylon with modern society, and believes that the "terrible day of the Lord" is almost upon us. A new kingdom of Israel, he holds, is to be established in Palestine and the millennium is near at hand. The book has something of the interest which attaches to the effort of any earnest mind to ascertain truth.—*The Clock of Nature* [Thomas Whittaker. \$1.50], by Rev. Dr. Hugh Macmillan, contains a series of discourses, examples of his regular pulpit work and intended in the first instance for young people. Some of them have been printed already, others appear for the first time. They are based upon the parable of the fig tree, and they use the suggestions of nature to interpret and enforce spiritual truth. They are short, graphic, devout and interesting.

MISCELLANEOUS

Prof. Willis Boughton, in his *History of Ancient Peoples* [G. P. Putnam's Sons. \$2.00], has published what may be called a summary of the Story of the Nations series, which the same publishers have been issuing for several years. His purpose, admirable in itself, has been carried out as well as possible, although in the nature of the case it has been necessary to employ condensation to an almost painful degree. He has succeeded unexpectedly well in pre-

15 April 1897

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serving the form" of [a readable narrative and the essential features of the several histories upon which his work is based. The book is admirably gotten up in all respects, contains valuable lists and tables and will serve finely not only as a summary of, but as an introduction to, the excellent series with which it really belongs.

The Story of the Birds [D. Appleton & Co. 65 cents], by J. N. Baskett, is a study of bird life from the naturalist's, rather than the popular, point of view, yet it is by no means devoid of interest, but will prove most attractive to students of the actual structure and history of birds rather than their mere habits. It is learned, without failing to be intelligible to common readers, and is freely illustrated.

Another book about birds is Olive Thorne Miller's *Upon the Tree Tops* [Houghton, Mifflin & Co. \$1.25], illustrated by J. C. Beard. Mrs. Miller's learning, also, is evident, but here is confined almost wholly to the habits of birds and to her own experiences as an observer. Her book is in the narrative form, and her own personality and literary abilities have controlled its form. It is exceedingly entertaining, and no reader can help having his interest in bird life reawakened and his knowledge of it more or less enlarged.

The Fern Collectors Hand Book and Herbarium [Henry Holt & Co. \$2.25], by Sadie F. Prince, will be appreciated highly by fern collectors. The diagrams have been prepared with such fidelity and skill that there is no mistaking them, and collectors may compare at their ease, and the specimens, after having been dried and pressed, may be attached successfully to the page opposite the illustration. The volume needs little description, but is admirably adapted to its purpose.

Mr. Russell Sturgis and Mr. E. E. Kreblehl are the authors of an *Annotated Bibliography of the Fine Arts* [Library Bureau. \$1.00], which Mr. George Iles has edited. It covers the departments of painting, sculpture and architecture, the arts of decoration and illustration and music, Mr. Kreblehl being responsible for the musical portion and Dr. Sturgis for the preceding. It is a work comprehensive and well arranged, and of very great value to students of the branches indicated. A cheaper edition in paper covers can be had for 50 cents. —Mr. Laurence Hutton's *Literary Landmarks of Rome* [Harper & Bros. \$1.00] is closely akin to his *Literary Landmarks of Florence*, which we recently noted. It describes the historic houses of ancient Roman authors and some of the residences of men of modern fame, and gives considerable gossip of an appropriate character about literary and artistic people. Those who know, or who hope to know, Rome well will enjoy it.

The Law of Married Women in Massachusetts [Little, Brown & Co. \$2.00], by G. A. O. Ernst, is a carefully compiled and studied treatise of much practical merit. It deals with the various aspects of the relation of married women to others, such as ante-marriage compacts, the right of woman to her own property and to carry on business for herself, her relations to her husband in respect to support, legal obligations, etc., her power of disposing of her property and even her rights of burial. The subject is covered carefully and intelligently, and such a book often will prove of great aid to those who desire to learn exactly what the law

provides or prohibits in this State. —*Modern Book Keeping* [Maynard, Merrill & Co. 80 cents], by J. L. Montgomery, is so well arranged, intelligently written and attractively printed that it is likely to be accepted by all who desire such a book, either for study or reference, as one of the best.

The movement now in progress for the endowment of Mt. Holyoke College is giving rise to some valuable pamphlet literature designed to make clearer to this generation the spirit and purpose that prompted the starting of the institution. A Holyoke woman, who prefers to remain unknown, has put together, between white covers, with the title *The Inception of Mt. Holyoke College*, a number of letters written by Miss Lyon between the years 1831 and 1837 to Miss Grant, who was so closely associated with her, to Professor Hitchcock, to her own mother and to others with whom she shared her hopes and fears in those critical and anxious days. It is worth the while of all who have at heart a symmetrical training of the youth of this generation to read these letters. They show how deep was the religious impulse that prompted the undertaking and that sustained Miss Lyon in the hardships encountered in carrying it to success. It is interesting to see that she relied much upon the small contributions of persons in moderate circumstances. "The great and honorable," she says, "will not listen to our cause, but perhaps the more humble in life may befriend this important object."

Another equally attractive pamphlet is Rev. Oliver Huckle's address, delivered in Amherst, Feb. 28, when the First Church and the citizens of the town united in commemorating Miss Lyon's centennial. This address is entitled *The Higher Education and the Common People*. It is a broad and discriminating treatment of the remarkable movement early in the century, out of which sprung the educational institutions that are now the glory of Western Massachusetts. One of the facts brought to light, and deserving ever to be made conspicuous whenever the subject is considered, is this, that the primary and avowed object of these institutions was to increase the religious zeal of those who should be educated therein, and to equip them for nobler service in the world.

The *Satchel Guide to Europe for 1897* [Houghton, Mifflin & Co. \$1.50] has been revised, as usual, and is out in the customary convenient and tasteful form. It is certainly smaller than it used to be, which is an advantage. For one who is going abroad for the first time and who desires to make the trip which more than any other most people commonly make at first, and which for many reasons probably is the best trip to be made at first, this is a sufficient and a quite satisfactory guide-book, and all travelers who continue to depend upon guide-books will find in it much of value. —*The Majestic Family Cook Book* [G. P. Putnam's Sons. \$2.50], by Adolph Gallier, is not noticeably majestic in appearance, and we doubt if its circulation is intended to be strictly confined to majestic families. In other words, the name is an absurdity, but as an ordinary cook-book for the use of households in which a first-rate table is set it is an excellent and serviceable work. We question if families in which economy must be studied with some care will find it as serviceable as those where the cost of food is a less vital fea-

ture, yet many of the recipes relate to common and easily procured dishes. The book is handsomely printed and is substantial.

MORE APRIL MAGAZINES

The *Review of Reviews* [\$2.50] presents two interesting pictures, one of President McKinley and his Cabinet, and the other of ex-President Cleveland and his Cabinet. The members of President McKinley's Cabinet are the subjects of character sketches accompanied by portraits, and likenesses also are given of nearly all the appointees to prominent governmental positions. Current events during the month have been so exceptionally important that the department called *Progress of the World* is more than ordinarily interesting. The paper in which British and American cabinet systems are compared also has a peculiar interest just now. President Thwing contributes a paper on *Elements in the Choice of a College* and G. E. Hooker one on *Cleaning Streets by Contract*. The timeliness and solid practical value of this review is increasingly apparent with every issue.

In the *Century* [\$4.00] the frontispiece shows the newly-finished tomb of General Grant in New York city. General Porter's papers on *Campaigning with Grant*, and other contributions about the latter by General Sherman, Col. F. D. Grant, G. W. Grinnell, J. R. Proctor and Hon. J. A. Kasson, are appropriately included. A striking article is that on *New Conditions in South Africa*, by E. J. Glave, the explorer. Two newly discovered portraits of Jeanne D'Arc are reproduced. Mention also should be made of *Old Georgetown*, a *Social Panorama*, by G. W. Palmer. Col. G. E. Waring, Jr., has a pleasant paper on *Wheeling in Tyrolean Valleys*, and there are several good poems.

In *Scribner's* [\$3.00] Cosmo Monkhouse has a charming illustrated paper on *William Quiller Orchardson*, R. A.; L. M. Iddings describes the art of travel with special reference to crossing the ocean; Henry van Dyke has an enjoyable poem on the *Maryland Yellowthroat*; C. D. Gibson's third paper on *London* and F. B. Sanborn's *Odyseus and Trelawney*, a sequel to *Byron's Grecian career*, also are conspicuous. W. E. D. Scott supplies a short paper with excellent pictures of certain birds. Richard Harding Davis's *Soldier of Fortune* and Mr. Howells's *Story of a Play* are continued agreeably, and the minor departments are as good as usual.

The *International Journal of Ethics* [\$2.50] is appropriately grave and edifying. The *Psychology of Social Progress*, *The Moral Life of the Early Romans*, *Social Life and Morality in India*, *The Religious Training of Children*, *Law and Nature in Greek Ethics*, and *Duty* are described by Helen Bosanquet, Frank Granger, Muhammad Abdul Ghani, Abraham Flexner, John Burnett and Henry Sturt. Mr. Flexner favors uniting religious and secular training in the schools, and we believe, with him, that to do so in a manner free from any real objectionableness is quite possible. The departments of discussion and Book Reviews have their own peculiar interest and value.

Among the contributors to *The Month* [\$1.00] who write over their own signature are General Greely, W. I. Fletcher, Frederick Kepell and G. S. Lee. Among the portraits are those of Captain Mahan, Byron, Ibsen, Nansen and his company, Prof. Woodrow Wilson, Mr. and Mrs. Cleveland,

Thomas Hardy and Mrs. Henry Ward Beecher. It is a bright and readable number.—The *Art Amateur* [\$4.00] is full of current news, the recent Copley Hall exhibition in this city having considerable space. It contains, also, as usual, much in the way of practical information and suggestion about various departments of art for the benefit of beginners. There is also a great deal of miscellaneous art news. Those who are furnishing their homes may find many valuable hints in this publication. It is an admirable all-round art magazine.

The *Book Buyer* [Charles Scribner's Sons, \$1.00] is as new and charming as ever, and no person of literary tastes can well afford not to see it. A striking feature is the continued bibliography of the earlier editions of Mr. Howells's works.—*Book News* [John Wanamaker, 50 cents] is another diversified, entertaining, readable and suggestive literary magazine, which we are always glad to welcome.—The *International* is one of the cheaper monthlies and is sold at ten cents a copy and is well gotten up. The contents this time are all by foreign writers, certainly not widely known in this country, but evidently capable of good work.—The *Chap-Book* [\$2.00] preserves its vigor and vivacity and does not lose the peculiar tone which has characterized it from the first. Its merits are marked and it seems to have outgrown its most conspicuous faults.

In *Education* [\$3.00] an article by R. P. St. John, a paper by Mrs. Moses Smith on Mary Lyon, Greek in Modern Education by Prof. J. H. T. Main, and The Museum as an Educational Institution by O. C. Farrington are the most prominent features. Professor Main urges with good effect the importance of the study of Greek, and Mr. Farrington's paper also is exceedingly valuable.—The *Homiletic Review* [\$3.00] presents its usual assortment of material to its clerical readers in substantially the familiar manner. We notice no special features.—The *American Kitchen Magazine* [\$1.00] is not wholly devoted to cooking, but that subject dominates it and the editors, in spite of the limited range, know how to make a tempting publication.

NOTES

—Dr. Fridtjof Nansen is to lecture in this country next autumn.

—Dr. James Stalker probably is to be the biographer of the late Prof. Henry Drummond.

—The newly opened John Crerar Library in Chicago takes 800 periodicals, and expects to take 400 more.

—Mark Twain is in London, writing up his recent travels in South Africa, Australia and India in somewhat the same vein as that of his *Innocents Abroad*.

—Ex-President Harrison's recent contributions to the *Ladies' Home Journal* on the Constitution and Government of the United States are soon to appear in a volume.

—The late William T. Adams—"Oliver Optic"—wrote 116 books, not counting the nine volumes of *Oliver Optic's Magazine*, which he edited from 1867 to 1875. His stories are said to have sold to the extent of 500,000 copies.

—An American edition of the London Studio is to be issued by John Lane of 140 Fifth Avenue, New York, simultaneously with the English edition. It is to be identical with the latter, excepting that it is to have a special cover design by W. H. Bradley, and an American supplement, conducted by Ernest Knauff.

—An expurgated edition of Miss Alcott's Little Women is to be issued by a sensitive British publisher, all distinctive "Americanisms" being omitted. We shall await the result with considerable interest, and the more because hardly a supposed "Americanism" can be named which is not to be heard commonly somewhere in England.

—The forthcoming volume of hitherto unpublished letters by Burns will contain his correspondence with Mrs. Dunlop who, for a long time, was an intimate friend of the poet, but at last had a disagreement with him. Something like a hundred of her letters to him also never have been published, but are to be made public soon. The two collections should be brought out together.

—The London correspondent of *The Book Buyer* thinks that memorials of deceased literary men do not arouse wide interest in England at present. He supports his opinion by pointing out that the Tennyson memorial has not awakened much interest, while the Browning Settlement in London depends upon a few enthusiasts, and the Carlyle house in Chelsea was barely rescued, while the Carlyle memorial fund in Edinburgh makes small progress. Stevenson's memorial is the only one to be received with much favor of late.

BOOKS OF THE WEEK

Ginn & Co. Boston.

ANALYTIC GEOMETRY. By F. H. Bailey and F. S. Woods, Ph. D. pp. 371. \$2.15.

LIGHT AND SHADE. By A. K. Cross. pp. 183. \$1.10.

EXPERIMENTAL PHYSICS. By W. A. Stone. pp. 378. \$1.10.

Living Age Co. Boston.

LIVING AGE. Vol. CCXII. January, February and March, 1897. pp. 912. \$2.25.

Congregationalist S. S. & Pub. Society. Boston.

CONGREGATIONALISTS IN AMERICA. By Rev. A. E. Dunning. D. D. pp. 552. \$2.00.

Dodd, Mead & Co. New York.

A PEARL OF THE REALM. By Anna L. Glyn. pp. 383. \$1.25.

GOSPEL QUESTIONS AND ANSWERS. By James Denney, D. D. pp. 143. 50 cents.

THE UNITY AND SYMMETRY OF THE BIBLE. By James M. Gibson, D. D. pp. 125. 50 cents.

FOUR PSALMS. By George Adam Smith. pp. 132. 50 cents.

WHY BE A CHRISTIAN? By Marcus Dods. pp. 140. 50 cents.

MODERN METHODS IN CHURCH WORK. By Rev. George W. Mead. pp. 363. \$1.50.

CHARITY CHANCE. By Walter Raymond. pp. 256. \$1.25.

THE FOUR PILLARS OF THE HOME. By R. F. Horton, D. D. pp. 64. 50 cents.

CBUN TI KUNG. By Claude A. Rees. pp. 254. \$1.25.

THE SIGN OF THE SPIDER. By Bertram Mitford. pp. 353. \$1.25.

THE DOMINANT NOTE AND OTHER STORIES. By Mrs. W. K. Clifford. pp. 359. \$1.25.

Charles Scribner's Sons. New York.

AMERICAN LANDS AND LETTERS. By Donald G. Mitchell. pp. 402. \$2.50.

PHILIP AND ALEXANDER OF MACEDON. By David G. Hogarth. pp. 312. \$2.50.

THE HIGHER CRITICISM OF THE HEXATEUCH. By Charles A. Briggs. D. D. pp. 288. \$2.50.

THE BUILDERS, AND OTHER POEMS. By Henry van Dyke. pp. 87. \$1.50.

THE BOOK OF COMMON PRAYER OF THE PRESBYTERIAN CHURCH. Edited by C. W. Shields, D. D., LL. D. pp. 822. \$1.50.

F. H. Revell Co. New York.

THE OVERCOMING LIFE. By D. L. Moody. pp. 127. 50 cents.

KADESH-BARNEA. By J. W. CHAPMAN. pp. 124. 50 cents.

BARBED ARROWS. From the quiver of C. H. Spurgeon. pp. 277. \$1.00.

CHRISTIAN LIFE IN GERMANY. By Edw. F. Williams D. D. pp. 320. \$1.00.

Stone & Kimball. New York.

ZISKA. By Marie Corelli. pp. 315. \$1.50.

F. Warne & Co. New York.

THE SIGN OF THE WOODEN SHOON. By Marshall Mather. pp. 352. \$1.25.

F. A. Stokes Co. New York.

MIGHT HAVE BEEN. By Rev. Joseph Parker, D. D. pp. 300. \$1.25.

Christian Literature Co. New York.

LUTHERAN COMMENTARY. Vol. X. Edited by H. E. Jacobs. pp. 519.

David G. Francis. New York.

INDIRECT TESTIMONY OF HISTORY TO THE GENUINENESS OF THE GOSPELS. By Frederic Huidekoper. pp. 228. \$1.00.

Orange Judd Co. New York.

SUGAR. By Herbert Myrick. pp. 144.

J. B. Lippincott Co. Philadelphia.

THE MASTER-BEGGARS. By L. C. Cornford. pp. 288. \$1.50.

INTO AN UNKNOWN WORLD. By John Strange Winter. pp. 315. \$1.50.

THE EVOLUTION OF THE CONSTITUTION OF THE UNITED STATES. By Sidney G. Fisher. pp. 398. \$1.50.

WHEN THE CENTURY WAS NEW. By Charles C. Abbott, M. D. pp. 275. \$1.00.

LOVIE. By Mrs. Hungerford. pp. 315. \$1.25.

H. S. Stone & Co. Chicago.
THE IMPUDENT COMEDIAN AND OTHERS. By F. F. Moore. pp. 275. \$1.50.

Werner Co. Chicago.

NEW AMERICAN SUPPLEMENT TO THE ENCYCLOPEDIA BRITANNICA. Vol. IV. \$3.00.

PAPER COVERS

A. Mudge & Son. Boston.

THE SAVING OF A CITY. By Rev. A. A. Berle.

Ginn & Co. Boston.

ALGEBRA REVIEWS. By E. R. Robbins. pp. 44. 27 cents.

Springfield Industrial Institute. Springfield.

MARY LYON CENTENNIAL. By P. S. Moxom, D. D.

OUR FAITH AND OUR DUTY. By S. B. Weston.

INTERNATIONAL ETHICAL CONGRESS. By Felix Adler.

American Forestry Association. Washington.

PAPERS READ AT THE 13TH & 14TH ANNUAL MEETINGS. John Gifford. Princeton.

The Forester. Address by Mr. B. E. Fernow.

Bible Institute Colportage Association. Chicago.

THE SPIRIT FILLED LIFE. By Rev. John MacNeil. pp. 126. 15 cents.

MAGAZINES

MARCH. COLUMBIA UNIVERSITY BULLETIN.—INTERNATIONAL STUDIO.

APRIL. HOMILETIC REVIEW.—CHAP-BOOK.—INTERNATIONAL JOURNAL OF ETHICS.—ART AMATEUR.

—CATHOLIC WORLD.—INTERNATIONAL.—REVIEW OF REVIEWS.—BOOK BUYER.—BOOK NEWS.—CIT GEMS.—STUDENT VOLUNTEER.—LITERARY NEWS.—MONTHLY TREASURY.—EDUCATIONAL REVIEW.—APPLETON'S POPULAR SCIENCE.—THE EXPOSITOR.—CHARITIES REVIEW.—BULLETIN OF THE BOSTON PUBLIC LIBRARY.—BOOKMAN.—EDUCATION.—MUSICAL RECORD.—NEW ENGLAND.—CHRISTIAN LITERATURE.—NORTH AMERICAN REVIEW.

SOMETHING FOR ENDEAVORERS TO ANTICIPATE

The San Francisco Convention will open Wednesday night, July 7, with six meetings in San Francisco churches and one each in Oakland and Alameda, all having for their subject *The Life Filled with the Spirit*. Thursday morning's session will be occupied with addresses of welcome and responses, Dr. Clark's annual address and Secretary Baer's report. The denominational rallies will fill the afternoon, and the addresses of the evening will touch on Christian Endeavor's relation to social purity, the saloon, Sabbath observance, political righteousness and good literature. Friday morning's meeting in Woodward's Pavilion will deal with the Christian Endeavor's part in the Sunday evening and midweek services, closing with a pastors' symposium on that topic. In Mechanics' Pavilion there will be a discussion of Christian Endeavor in the county and in the large cities and the essentials of a C. E. Society. Friday and Monday afternoons are both to be devoted to committee conferences, with a Junior rally Monday afternoon. Christian fellowship will be the topic for Friday evening. Saturday morning will be marked by a new feature, in that the speakers will be State secretaries, State presidents and the trustees of the United Society, and the subjects to be considered will be committee work, Junior and Intermediate Societies and the United Society. This session will be followed by an open air meeting especially for the benefit of San Francisco citizens. In the afternoon there will be an excursion and in the evening the State rallies. On Sunday afternoon separate meetings will be held for men, for women and for ministers and church officers. Evangelistic and missionary work will be the theme for Monday morning, and it is expected that at the closing sessions Monday evening the preachers will be Rev. G. F. Pentecost, D. D., and Rev. F. B. Meyer. Bible study will be held every morning and evangelistic services every noon.

Transportation from New England will be easily and comfortably effected by one of the direct lines to Colorado and Utah, thence via the Southern Pacific. The train will leave Boston Monday or Tuesday, June 28, 29. Sunday will be passed in Salt Lake City. The probable rate, round trip, is \$73. This is for transportation; sleepers and meals en route not included. An estimate of the total expenses of attendance, including entertainment in San Francisco one week, but with no side trips, is \$130; with palace sleepers and visits to the Yosemite and Monterey, \$150. It is expected that between 200 and 300 delegates will go to the convention from Massachusetts. Leaders in California expect 7,500 from outside their State. At the Golden Gate interest in the great gathering is keen. Money is ready and the workers enthusiastic. The business men of the convention city have pledged \$25,000 toward the general expenses. Nor has preparation for the Spirit been neglected. The pastors of all the evangelical churches in the State have been appealed to by their San Francisco brethren, requesting co-operation for "the largest fruitfulness of the convention."

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MEMORIAL DAY.

The Congregationalist's Service No. 14 is perfectly adapted for the use of churches proposing to hold a Memorial service in which it is desired that the congregation should participate. This Service has been used very widely and has been a most pronounced success.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of one number 1 cent each.

THE CONGREGATIONALIST, Boston.

News from the Churches

Meetings to Come

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M. WORCESTER SOUTH CONFERENCE, Westboro, April 28.

ESSEX NORTH HOME MISSIONARY ALLIANCE. Annual meeting at Amesbury, in Main Street Church, Thursday, April 22, at 1.30 P. M. Mrs. Caswell will speak. Afternoon tea at five.

THE SIXTY FIFTH ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Thursday, April 22, at 1.30 P. M. The meeting will comprise the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote; also, five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society. GEORGE M. BOYNTON, Secretary.

SPRING STATE MEETINGS

Additions or changes should be sent at once

New Jersey,	Philadelphia, Pa.	Tuesday, April 20.
New Mexico,	Gallup	Wednesday, April 21.
Tennessee,	Louisville, Ky.	Wednesday, April 28.
Oklahoma,	Oklahoma	Thursday, April 1.
Missouri,	St. Louis	Tuesday, April 1.
Kansas,	Ottawa	Thursday, May 6.
Indiana,	Kokomo	Tuesday, May 11.
Illinois,		Monday, May 17.
Massachusetts,	Worcester	Tuesday, May 18.
Michigan,	Saginaw	Tuesday, May 18.
Ohio,	Sandusky	Tuesday, May 18.
New York,		Tuesday, May 18.
South Dakota,	Ebensburg	Tuesday, May 18.
Pennsylvania,	Newport	Tuesday, May 25.
Rhode Island,		Tuesday, June 1.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Mrs. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 52 Congregational House; Chicago office, 121 Somerset Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten for Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little time after the annual dinner for foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. H. B. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford. *Item of a bequest* is bequeathed to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1892.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers services to churches desiring pastors or pulpits supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregationalists for support. Correspondence, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

Various are the results of the free pew system, as a comparison of our reports about it at different times would show. Connecticut churches have adopted the plan as largely as those of any State that we know of, and yet we hear occasionally, as this week, from the

largest churches that anticipations have not always been realized. The conditions which the system must face determine its success or failure in the greatest degree.

Our city churches should rejoice when there are put forth such energetic efforts as a New England State has felt through its missionary society, since this labor is indirectly for the upbuilding of the city churches themselves, because of the constant exodus of the brightest youth of the rural to the larger centers.

The chief benefit of such an extensive canvass as a city of the White Mountain State has undergone will be to the pastor whose parish work is large, and who lays immediate plans for concentrated efforts which shall be guided by the results of the previous work.

The advocacy of the curfew in a large city of the Bay State voices again the sentiment which has already established the ancient custom as a safeguard for the youth in about 200 other cities and towns of this country.

Doylestless the Iowa congregation which so unexpectedly lifted a debt is as happy as the pastor whose suggestion it followed. An epidemic of such surprise parties would be refreshing.

"How difficult it is to push Congregationalism in this region!" writes a North Carolinian. A strong step in advance, however, has just been taken in a certain district of the State.

Ohio Congregationalism is strong, but it is cheering to see it further strengthened. The evidences of such development come from a small young church and an important old one.

Sixty years in one church choir is a record not often attained by one person. A Massachusetts singer is entitled to the honor due such service.

Churches in the midst of a foreign population will be interested in a new feature by which one in St. Louis strives to win the Germans.

How many of our strong churches square accounts every week with their pastors as does one of less than 150 members in Kansas?

A church in one of the Central States solved the evening service problem satisfactorily and, doubtless, permanently.

Of Special Note

An Ohio church plan for increasing missionary collections.

Generous service appreciated in a church of the Nutmeg State.

Observance of Holy Week in diverse sections.

Congregational extension in Indiana.

PRACTICAL UNION FOR REVIVAL

Conway, Whately, Sunderland and Deerfield are contiguous Massachusetts towns, each with a Congregational church which is the heart of the social and religious life of its community. Early last October these churches planned concerted work for the fall and winter and after spending two afternoons in prayerful consideration they outlined their program of work. The multiplication of cottage and schoolhouse prayer meetings was designed to stimulate prayerfulness and expectancy in every part of the united communities. Then the pastor and a number of brethren from each church visited all the others at the time of the midweek prayer service. The visiting pastor took charge of the service and his associates took a part. Uniform topics were agreed on and the thought and prayers of the entire circle of churches followed on the same line. No part of the plan worked more successfully than this. The churches were never in such close touch as now, and rarely now are prayers offered that mention is not made of the "associated churches."

The church members have come to feel a keener sense of the solidarity of the kingdom, and their interest in one another has shown itself in a practical way. During the last months of the year every two weeks there was present at the midweek prayer service a visit-

ing delegation. The effect was to build up and strengthen that important service.

The final part of the plan was evangelistic meetings for two weeks in each church. Rev. John Jordan of Providence was engaged and he worked with practical good sense. He began in Conway Jan. 19 and closed at Sunderland in March. An additional week or two in some of the churches would have further enlarged the scope of the work. But there were conversions in all the churches and the general feeling favors the plan. Each pastor has a company of converts to train as well as the joy of feeling that the church has been helped to a better life.

J. C.

A PASTORAL TRANSFER IN THE BAY STATE

The Wellesley church, organized in 1798, and therefore approaching its centennial anniversary, has recently provided for an important space on its program for that event by electing as its leader the pastor of another Massachusetts parish, Rev. Edward H. Chandler, formerly of Union Church, Taunton. Coming from the youngest and yet one of the strongest churches in Taunton, Mr. Chandler now enters an undivided field which contains nearly 200 families, with a church membership of about 300. Furthermore, the educational elements of the town are emphasized



REV. E. H. CHANDLER

in the Sunday morning congregations during term time by the presence of about fifty of the pupils of Dana Hall and a fair number of Wellesley College students.

A fine equipment for thorough, up-to-date work greets the energy and courage of the new pastorate. The meeting house is commanding situated on rising ground near the central square and railroad station, and besides its accommodations and those of the chapel a two-story parish house has lately been finished, which affords special advantages for Sunday school uses and social purposes. Within it, besides the classrooms, are a ladies' parlor, large dining hall, kitchen and kindergarten-room. With such surroundings, and supported by an active, well-organized body of workers, the new pastor begins an inspiring and no less hopeful period of work.

Edward Herrick Chandler is a native of New Haven, Ct., where he was born in 1863, the son of Rev. John E. Chandler, who went to India in 1847 and died there three years ago while in the active service of the American Board. The son spent his early years in India, but returning to this country he fitted for college in the Newton schools, and graduated from Yale in 1885 and from Andover Seminary in 1888. Thereafter he spent a year at the seminary in post graduate study of the Old Testament.

He served then as assistant editor for the C. S. S. and P. S. in Boston, and later assisted in editing the Blakeslee courses of Bible study. While in Boston he was connected with Berkeley Temple. Mr. Chandler was

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called to the pastorate of Union Church, Taunton, in 1892. During his period of work there he aided in organizing the Ministerial Union of the vicinity, serving as its secretary three years. He also started the Curtis Club, an organization of men for the discussion of public questions and maintaining a free public reading-room.

The present pastorate began the middle of last month, and the installation exercises, making a particularly interesting service, were held the evening of April 8. A strong sermon was preached by Rev. G. A. Gordon, D.D., and the prayer was offered by Rev. J. S. Chandler of India, a brother of Mr. Chandler, while the charge to him was given by his brother-in-law, Dr. Munger.

AN EXTENSIVE RALLY FOR MISSIONS

Maine, with its 120 Congregational mission-ary churches and fields, has sufficiently varied interests and industries to give a sincere at-tempt at its evangelization a significant char-acter. A month's missionary rally through the central and western portions was lately closed by the secretary of the State society, in com-pany with Rev. C. L. Parker of Ashland and Mrs. S. E. Foster, for ten years a general mis-sionary in several large destitute districts.

The experiment was an attempt to present the missionary work of a single New England State by a series of "field days," the churches of a neighborhood uniting for afternoon and evening midweek meetings. The interest shown in nearly all the nineteen cities and towns touched by the thousand miles of travel justified the work fully and many churches were convinced of the needs near at home and that earnest efforts are in progress for the evangelization of Maine's spiritually-barren districts.

To realize that the material growing up in our New England districts is rich in possibil-ities if only evangelized, and that it will thus contribute the choicest element to the life of our churches and State, is but a single factor in the important problem of the town and vil-lage churches.

The rally of the Maine society just finished has emphasized two facts not always suffi-ciently counted upon: that everywhere there are some deeply interested in the wider cause of missions; and that up-to-date accounts of Christian work from the lips of men and women actively and often heroically engaged in it meet a quick response when they reach the ears of the people.

D. P. H.

THEOLOGICAL SEMINARIES

Andover

Professor Churchill will conduct special services in the chapel during Holy Week.—W. T. Holmes, a Senior, and J. N. Haskell, a Junior, read papers on Missionary Work before the Society of Inquiry.—Professor Moore has begun a course for the half-semester on The Mishna, the Talmud, the older Midrashim and kindred works, to continue the course on the Introduction to Jewish Literature.—Last Sunday E. C. Partridge of the Middle Class, who is to go to China as a missionary, gave a missionary address in Haverhill.—President Tucker of Dartmouth is about to give at the semi-nary a course of six lectures on the Ethical Value of Modern Democracy, beginning April 20. The first two sub-topics are Democracy and Liberty and Democracy and Equality, dwelling on the significance of the change in the aspirations of the spirit of democracy from liberty to equality, as causing the most pressing of present social problems. The third and fourth lectures will treat of democracy as affected by industrialism and immigration, the fifth and sixth of democracy as modi-fying and modified by education and religion. These lectures are given in place of the work for-merly done by Prof. J. P. Gulliver, the professor-ship created by the Stone bequest having been changed to a lectureship.

Hartford

The Hartford Central Association met at the Asy-lum Hill Church last week Monday, and approved 16 students to preach, as follows: In the Senior Class, G. H. Bacheler, E. C. Gillette, W. C. Rhoades,

J. B. Sargent, A. F. Travis, W. B. Tuthill, N. H. Weeks; and in the Middle Class, W. W. Bolt, C. A. Brand, J. Buswell, E. W. Capen, V. H. Denning, G. W. Fiske, W. C. Prentiss, C. P. Redfield, B. A. Williams. Professor Mead read a paper on The Fatherhood of God.—The fourth of the Carew lectures was delivered last week, illustrated with stereopticon. The last lecture of the course will be given this week.—Mr. Bishop of the Senior Class expects to spend two years studying in Germany on the William Thompson fellowship.—Rev. Dr. E. P. Woodbury of the A. M. A. addressed the students at the regular missionary meeting last Wednesday.

Yale

Among the lectures of last week were Religious Italian Painting, by Professor Hopper, and Statistics Needed to Settle Some of Our Political Questions, by Hon. W. T. Harris, commissioner of education.—At the Leonard Bacon Club an interesting symposium of the Republican, Democratic and Prohibition parties was given.—Friday evening Mrs. Professor Porter entertained the members of the Senior Class at her home.—The competition for the Downes's Scripture and hymn reading prizes is to be held by the Middle and Senior Classes, April 15, 16.—Devotional services are being held four evenings during Holy Week, conducted by J. P. Deane, Rev. G. H. Beard, Rev. E. S. Lines and Professor Porter.—The Senior address on last Wednesday was by Donald Cameron on A Discus-sion of Education in Christian Doctrine.—The following have been approved to preach by the New Haven Association: Messrs. Shepherd Knapp, R. W. Stimson and S. E. Lord of the Senior Class, and Messrs. Quincy Blakely, F. C. Bliss, C. B. Bowser, J. C. Caton, J. P. Deane, W. C. Ferris, L. Hopkins, J. K. Moore, I. E. Planey, F. W. Heberlein and H. J. Wyckoff of the Middle Class. All the men who applied were passed.—The Senior Class preacher last Saturday morning was W. E. Page.

Oberlin

The program for Commencement week includes baccalaureate sermon by Professor Bosworth, May 2, examinations May 4, 5 and graduating exercises May 6, with an alumni tea and alumni address in the evening.—Wednesday preaching exercises are suspended for the term.—Last week a parlia-mentary drill was held.—This week Mrs. Johnston, college professor of history, will give four lectures in Council Hall upon the history of church archi-tecture.—During the present college term Profes-sors Bosworth and Wright teach college Bible classes.

CONFERENCES AND ASSOCIATIONS

N. C.—The Piedmont District Conference met in Whittier April 1-3. The reports from churches and schools were encouraging. The conference or-dained E. W. Hollies of the Saluda Seminary. He has been preaching as a licentiate for seven years in connection with his teaching, but desired, al-though advanced in life, to become an ordained minister. The ordination sermon was preached by Rev. Alpheus Winter. The conference was trans-formed into the Congregational Association of Western North Carolina, in the hope that the Golden Valley Conference will be absorbed, thus making one stronger organization in the place of two weak ones.

O.—Marietta Conference held its spring meeting two weeks earlier than usual, in order to unite with the meeting of the recognition council in Marietta. There were reports from the churches and a discus-sion on How to Increase the Usefulness of the Conference. It was decided to employ but one minister for all the missionary churches of the conference.

IND.—Kokomo Association held its semi-annual meeting in Portland, April 6, 7. Rev. A. H. Ball, D. D., preached the sermon. The topics were: Re-vivals, Tendency of Modern Biblical Criticism, Supreme Authority of the Scriptures, Christian Citizenship, Civic Duties, Congregational Outlook in Indiana and Extra-Cent-a-Day Plan of Giving. The attendance was large. Members visited the grounds of the old-time Liber College and chapel, an anti-slavery institution that went down under local pro-slavery antagonisms.

MICH.—Lake Superior Association held a most interesting annual meeting. The sermon was by Rev. Jesse Povey. The topics were: The Holy Spirit, The Holy Spirit in the Pastor and in the Church Member, Why Have We Not More Conver-sions in Our Churches? Has the Holy Spirit Lost His Power? Is It True, as of Old, that Ye Must Be Born Again? The Holy Spirit in the Progress of Missions, The Institutional Church, Its Methods, Scope and Mission.

CLUBS

CT.—The meeting of the New Haven Club at Fair Haven, April 12, was addressed by Mr. H. W. Mabie of the *Outlook* on Some Claims of the Kindergarten for Popular Support.

NEW ENGLAND

Boston

[For other Boston news see page 528.]

Park Street. About 100 persons gave the retiring pastor, Rev. L. J. Lansing, and his wife a reception at Hotel Bellevue, April 7. Music and social fea-tures and refreshments made the occasion enjoy-able. There was no formality, and no speeches were made.

Massachusetts

CAMBRIDGE.—Wood Memorial recently entered upon its sixth year of using printed topics in the midweek prayer meeting, and laymen as leaders instead of the pastor. The Y. P. S. C. E. has assumed the expense of printing Sunday calendars, thus enabling the church to have them for the first time in its history. At the annual meeting it was decided to continue the services of the church visitor, the expense of whom has heretofore been borne by the Massachusetts H. M. S. Special repairs are to be made on the edifice in preparation for the observance of the 25th anniversary of the church and the 10th of the present pastorate on Oct. 16 next. Rev. I. W. Sneath is pastor.

CHELSEA.—First has special meetings for Holy Week on four nights. Last Sunday evening the pastor, Dr. R. C. Heughton, lectured on The City of Jerusalem to an attentive congregation, which was larger than ordinarily. The following evening Miss E. M. Stone, the missionary of this church to Bulgaria, gave a careful review of the early de-tails of the Eastern question. Next week Wednes-day the church entertains the Suffolk North Conference. The speakers will include Drs. Smith Baker and C. H. Beale, Rev. Messrs. S. C. Bushnell, W. E. Eaton, F. E. Ramsdell and Miss E. M. Stone.

NEWTON.—Auburndale. Among recent events in church life have been the receptions to the choir and the home department of the Sunday school. Rev. C. M. Southgate is pastor.

DANVERS.—Maple Street. At the annual meet-ing, April 6, the vacancy occasioned by the recent death of Deacon Learoyd, who held the office for more than 32 years, was filled by the election of his son.

LOWELL.—The 101st session of the New England Methodist Church, held in this city during the past week, has given pleasant evidence of the fraternal relations between the Methodists and Congregationalists. All the pastors were invited to the bishop's reception; four of them were formally presented to the conference in session; five wel-come Methodist preachers to their pulpits on Sun-day.—Six of the churches hold special services during the present week. Several will have the communion service Thursday evening.

YARMOUTH.—Rev. J. J. Walker, recently called to this pastorate, was installed April 6. Nine churches were represented in the council. After the examining session and a dinner, the afternoon exercises of installation proceeded. Prof. W. H. Ryder of Andover preached the sermon. Letters read from former pastors were appropriate.

NORWOOD.—A fine audience of young people, largely of the C. E. Societies from neighboring towns, listened, April 6, to a searching and persuasive address by Rev. Arthur Little, D. D., of Dor-chester. A sermon by the pastor, Rev. C. F. Weeden, April 16, will close a series of services made profit-able and inspiring by the courtesy and help of prominent preachers.

MARLBORO.—William Stetson, Esq., entered the church choir in 1837 and has been a member con-tinuously since that time. He was born in South Boston, but while a boy moved to Marlboro, and began to sing in the choir when he was 13 years old. His father was then the leader, and eventually he succeeded him in that position. The members of the church gave Mr. Stetson a reception last week in celebration of his long term of service.

NEW BEDFORD.—North. Rev. J. A. MacColl re-cently preached on The Curfew, making a plea that young persons unattended be kept off the streets after a certain evening hour, at which the curfew should ring.

MIDDLEBORO.—Central. The annual meeting was held April 5. Two hundred and seventy-nine mem-bers answered to the roll-call out of a membership of 339. The last installment on the debt of \$13,500 has been paid. About 355 persons sat down to the banquet Wednesday evening. Rev. R. G. Wood-bridge is pastor.

WORCESTER.—The ministers at their meeting, March 5, heard a paper by Dr. G. H. Gould on The Secret of Power in the Sermon. The speaker declared, in his usual vigorous style, that for 250 years the intellectual strength of the New England pulpit had given it a supremacy over college, judiciary, legislative hall, social, moral and civic reform and material prosperity as a constructive force in shaping New England and America.—Much satisfaction is felt that the license commissioners have regarded the protest of the young people of the Christian Endeavor Societies and Epworth Leagues against licenses at Lake Quinsigamond. All the club houses there have been refused.

SOUTH ACTON.—Rev. W. R. Buxton recently entered upon his fourth year as pastor. The membership of the church has been nearly doubled during the present pastorate, 34 members having been received.

GROVELAND.—The late Laura Atwood of this place bequeathed \$1,000 each to the A. B. C. F. M., C. H. M. S., A. M. A., C. C. B. S., C. S. S. and P. S. and Boston Seamen's Friend Society besides other gifts.

SPRINGFIELD.—North observes Holy Week with services every evening this week as usual. The flowers at the church last Sunday were furnished by the S. S. home department.—Hope. The regular church services are now held at 5 o'clock in the form of a meeting for prayer and praise with short address by the pastor, followed by the C. E. session. Special attention is given to the musical part of the program, and the new arrangement appears agreeable and beneficial.—Emmanuel has voted to assume the mortgage on its building amounting to about \$850. The note has until now been held by the Hope Church Evangelization Society, an organization for the extension of church work on Armory Hill.—First held a service of unusual interest last Sunday evening. A chorus of 30 voices assisted the regular choir, and rendered several special selections. The pastor, Rev. F. L. Goodspeed, is in the midst of a series of sermons on The Heroes of Our Faith, speaking last Sunday on the Huguenots. The previous week his subject was The Waldenses, the Israel of the Alps.—South. The Good Friday service, which is made a union service of the churches of the city, promises to be more interesting and helpful than usual this year.

LEE.—The 20th anniversary of Dr. L. S. Rowland's pastorate occurred April 4. His sermon was appropriate to the occasion, containing a good deal of historical interest. The following Tuesday evening a reception was given in honor of the pastor, and was well attended. Several speeches of congratulation were made, and as a tribute to the long period of service a generous gift of money was presented Dr. Rowland.

Maine

FARMINGTON.—The pastor, Rev. E. R. Smith, is giving a series of evening addresses on Useful Lives, and is preaching Lenten sermons on The Lord's Prayer. The large attendance at the State Normal School adds many students to the congregations. The C. E. Society is doing out district work, religious and social, for families living at a distance from church, and the S. S. roll is larger than for years.

BANGOR—Hammond Street. Lenten services began last week Wednesday evening, with Rev. H. W. Pope assisting. The addresses have been earnest and full of spiritual power.—Central. Rev. J. S. Penman has an afternoon Bible class and special evening service during the Lenten season.

SEASPORT.—Rev. R. G. Harbott has gone to Clifton Springs, N. Y., for a period of rest. His people testified their appreciation and sympathy by substantial gifts previous to his departure.

GRAY.—Under the strong leadership of Rev. E. M. Cousins the income of the church has increased in one year \$400. The people have shown new heart in the work.

Mr. W. P. Hume, who supplies at Hiram and Seabago, has been appointed to preach by the Union Association.—A movement is on foot to repair the W. Newfield meeting house.

New Hampshire

CONCORD.—Under the auspices of the 10 Protestant churches, Mr. H. A. Clifford, who has had long experience in such work, has made a religious canvass of the city during 11 weeks, visiting 2,500 families. Ninety-five per cent. of the families expressed church preferences, though not more than one-half could be classed as regular attendants on Sunday services.

KEENE.—First has lately been sorely bereaved in the death of Azro B. Skinner, one of its most em-

inent and useful members. For many years he was deeply interested in the church and society, and for 10 years was superintendent of the Sunday school. His place will not soon be filled.

EXETER.—First. In the late death of Mrs. E. A. Merrill, the church has sustained an irreparable loss. She had long been an untiring worker in seeking to promote its material and spiritual interests, and will still be remembered for the good she has done.

Vermont

SUDSBURY.—The addition of 14 recently received on confession increases the active membership more than threefold. Others will join later. This is the result of interest awakened by the work of Miss S. A. Chapin, who came here under the auspices of the Rutland County C. E. Union in January, and who since then has been supported by the church. Of late years the church has had only student supplies in the summer.

ORWELL made advance last year in nearly every respect. Eleven were added on confession, the net gain being 10, making the total membership 208. The benevolences were \$454, an increase of \$80. A home department of the Sunday school has been organized with 125 members and 12 lady visitors, and a feature of this enterprise has been a home department reception at the parsonage. The pastor is Rev. Benjamin Swift.

BURKE, EAST.—Rev. J. C. Bodwell has just concluded 10 years' service as missionary pastor of this church, supplying from Lyndonville. Additions, mostly on confession, during that time have doubled the membership. Earnest young people are now in active relationship. A generous legacy enables the church now to assume self-support, and Mr. Bodwell still continues in service.

WESTMORE.—The nominal pastorate of this church has been retained since the fall of 1895 by Rev. C. O. Gill, a missionary in China, for reasons connected with the use of the minister's land, although the pulpit has had continuous supplies since. A pastor will be on the field by early summer.

BRATTLEBORO.—Union Fast Day services were held in the Town Hall, with good attendance. The subject for the meeting was The Elements of an Enduring Civilization. A printed order of service was used.

CORNWALL recently held a successful birthday sociable, which netted \$71, for the benefit of the church. Letters from absent and former members were an enjoyable feature.

Rhode Island

CENTRAL FALLS.—Rev. J. H. Lyon enjoyed the rare experience, April 4, of observing his 30th anniversary as pastor. Beautiful floral tokens expressed the congratulations of hosts of friends, besides choice letters from others. Using the same text of his first sermon, Mr. Lyon preached a commemorative discourse. The first meeting house was enlarged once and rebuilt entirely about 12 years ago, costing \$40,000. The benevolences have averaged \$2,000 yearly. The city's increase of population has not been of the kind which would turn to a Congregational church, but the membership is about double the original. The simple gospel has been preached in the pulpit and the pastor's long ministry has proved its power.

PROVIDENCE.—Union observes Holy Week by services every evening.—Plymouth. During the week before Easter evening services are held.—Pilgrim. Bible readings each afternoon and preaching services for three evenings, with special gospel singing, in the program for Holy Week.—Beneficent. A union service with this mother church of all the Congregational churches of the city is the program for Good Friday evening. Rev. A. H. Plumb, D. D., will preach.—Central. The auditorium was filled Thursday evening last to hear Rev. C. C. Hall, D. D., in the series of Lenten sermons by non resident preachers.

FAWTUCKET.—Park Place. The quarterly meeting of the Rhode Island Branch met with this church last Friday. Notwithstanding the rain, a fairly representative gathering was addressed by Miss Abbie Child of Boston.

Connecticut

HARTFORD.—First. The service a week ago Sunday morning was especially impressive. After the communion sermon Dr. C. M. Lamson closed with a few words in memory of the four who had died since the last communion. Five persons became members on confession and nine by letter.—Fourth. Evangelist H. J. Gillette has been thrown from the bicycle which his friends recently presented to him and sprained his ankle so as to confine him to his room.—Pearl Street C. E. Society raised over \$40 by a recent sociable.—Wethersfield Avenue. The gospel wagon workers held 50 services

last season, the audiences averaging over 500. Thirty-six conversions are reported. The expense were \$190. A new wagon will be bought this season costing \$475, and a horn sextet will be one of the features.

WATERBURY.—A feature of the local church monthly, *Our Church Review*, in its last issue, was a symposium on the proper use of a church edifice. A variety of opinions were brought out.—Second, Dr. J. C. Davenport preached a sermon a week ago Sunday in commemoration of the organization of the church, which took place 45 years ago. Beginning with 50 members, nine of whom are still connected with the church, its membership has grown to over 1,000. The total who have been received into membership during its existence is 1,800.

GREENFIELD HILL held its annual parish meeting April 3. The financial condition is excellent. The year closes with \$235 balance. The church is about to purchase a new pipe organ and expects to have the whole amount raised by the time the instrument is in the house. New stained glass windows have also been ordered; 12 are given by Mrs. Anna M. Bartram in memory of Rev. John Goodsell, who was the first pastor. The church has welcomed 45 persons into membership the last two years. Rev. J. B. Kettle is pastor.

NEW LONDON.—Second. Union revival meetings have been held for three weeks daily under the direction of Rev. H. M. Wharton, D. D., of Baltimore, who proved himself a pleasing and powerful preacher. The churches of the city were greatly quickened and between 100 and 200 persons decided to begin the Christian life. The fine chorus singing added greatly to the services.

WATERBURY.—First. The extensive improvements voted at the special meeting, April 2, include a rearrangement of the pews and aisles, the placing of new doors to the vestibule, removing the pillars that support the galleries, a basement large enough to hold two hot air furnaces, and general repairing and painting. The money for the improvements is already in the treasury.

NEW BRITAIN.—First. Union Fast Day exercises are to be held with this church.—The Rescue Mission, formed a little over a year ago under the united auspices of all the churches, has removed from its former location, and with larger room can now accommodate lodgers, and a wood yard will be run in conjunction with it.

WILLIMANTIC.—The annual meeting of the society showed the expenses for the year had been \$3,973, which the receipts, with about \$500 due on pew rentals, will about cover. It was voted to sell the pews the coming year as usual. A collection of over \$50 was taken up a week ago Sunday morning for home missions.

RIDGEFIELD.—Encouraging reports were read at the annual meeting a week ago Monday. The pastor, Rev. J. W. Ballantine, in behalf of the church members, presented B. K. Northrop, Esq., with a handsome oak secretary and chair for his faithful service as clerk of the church the past 43 years.

TERRYVILLE.—The 25 persons who joined the church at the March communion, 14 of whom were males, make 76 who have been added during the three years' and a half pastorate of Rev. W. A. Gay. Forty-one of these were men. The Ladies' Society has shipped a box to the South valued at \$50.

NEW HAVEN.—Dwight Place has decided to give up the pledge system and rent the pews for the coming year, beginning May 1. The free pew system has fallen short of expectations in many ways.

Ellington has voted not to accept the resignation of Rev. L. P. Hitchcock, but he declined to withdraw it.—North Haven reports unusually large amounts raised and more general interest in church work.—Rev. W. S. Post of Wapping is still detained at Saugerties, N. Y., on account of ill health.

—Monroe is enjoying a union revival with the people at Stephney.—The Sunday school at Newington has contributed \$20 towards the Indian famine relief fund.—Lebanon will try the free pew system.—Jewett City has added books valued at \$50 to its library.—Central Village has added 70 new books to its S. S. library.

MIDDLE STATES

New York

LAKEWOOD AND ASHVILLE rejoice in the fact that Mr. Robert Brown has accepted their call and begun work. He is at present a student in Allegheny College, Meadville, Pa., but previous to his coming East he was for two years pastor of the church at Grand Ledge, Mich., where he had much success. The Lakewood field is new, with a fine edifice not yet completed, but occupied in part. This is a popular summer resort on Chautauqua Lake, with large hotels and many summer visitors.

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JAMESTOWN, Rev. A. L. Smalley, D. D., pastor, has had a successful year, the congregations having nearly doubled, and all departments of the work feeling an upward impulse. Dr. Smalley and about 13 of his own people, with some others, sail April 17 for a 10 weeks' trip abroad. Rev. B. N. Wyman of Sinclairville is one of the party. The pulpit is to be supplied during the pastor's absence by Rev. W. H. Marsh.

ORIENT.—The annual meeting showed a balance in the treasury, and all debts paid. The number of horse-sheds has had to be increased. Rev. J. N. Taft is pastor.

POUGHKEEPSIE.—First. Feb. 18 Mrs. K. H. Hopkins, wife of the pastor, Rev. W. H. Hopkins, died of heart failure following pneumonia with complications.

New Jersey

JERSEY CITY.—Tabernacle. The People's Palace continues to grow, new members coming in every week. The past year has been active and useful. One of the present buildings has been enlarged to meet the increased demand for room on the part of the young men and also of the day nursery. In the nursery 1,641 poor children were cared for, fed and taught; 1,280 persons have identified themselves with the Palace, and over 40,000 people have enjoyed its benefits in some form. Not a few have found employment through it; others have found boarding places, and still others secure clothing through the clothing department. The numberless classes have been remarkably well attended. The C. E. Society, which has long aided in the institutional work of the church, has recently constituted a regular People's Palace committee.

The churches of the State in general show a healthy growth during 1896. One has disbanded, but a larger one has been added to the roll, and there is a net gain in membership of 417. Home expenditures have increased but slightly, \$586, but the benefice has increased by \$2,347. The S. S. enrollment, however, has apparently increased but 19. Only five of the churches, all small, are pastorless, and all the pastors but seven are installed by council. The young people's societies report an aggregate increase in membership of 337.

THE INTERIOR

Ohio

[For Chicago news see page 527.]

MARIETTA.—The services in recognition of Rev. J. R. Nichols as pastor, March 30, were participated in by all the churches of the conference. A unique feature was the pledging of the pastor and congregation to their mutual relation by rising in response to the request of the moderator. It is a matter of interest to Ohio Congregationalism that this old, strong and strategic church is again so ably manned. Besides the usual exercises there were addresses by Rev. J. G. Frazer on Our Work Beyond the Parish and Rev. W. F. McMillen on The Church and the Young. Mr. Nichols spent a year in the study of law in New York city, after graduating from Oberlin in 1879. Later he entered Oberlin Seminary, graduating in 1883. He was pastor in Garrettsville, O., and then Dr. Schaeffer's assistant at Bethlehem Church in Cleveland, and went to Medina. He has served several years on the executive committee of the Ohio H. M. S.

CLEVELAND.—Prof. G. F. Wright of Oberlin reviewed Dr. Lyman Abbott's Theology of an Evolutionist before the ministers at their April meeting. Dr. William Hayes Ward of the *Independent* also spoke. The latter spent a week in the city giving a course of five lectures on The Bible and Bible Lands. The lectures were given upon the "Florence Harkness Foundation," under the auspices of Adelbert College, and were heard with great interest by audiences that crowded the lecture-room. The interest in Bible study which is so general throughout the country has not been lacking in Cleveland. For the past two years a wealthy woman has met the expense of extended courses of lectures under the auspices of the Y. M. C. A., eminent speakers being brought from various cities.

SPRINGFIELD.—First. Rev. E. A. Steiner has just closed his first year with this church. A large audience listened to the fourth and last lecture on Foreshadowings of Christ in the Old Testament. For the first time in many years the evening congregations have been larger regularly than those of the morning. This result has been reached by the plain, earnest preaching of the gospel. A number of persons have been added to the church during the year, and there has been a marked growth in spiritual power.—*Lagonda Avenue*. The wife of the pastor, Rev. A. E. Woodruff, has formed an organization of the primary Sunday school teachers of the city, which will hold meetings every Sunday afternoon. She has been chosen president.

SOMERDALE, in central Ohio, came into existence

a few years ago spontaneously. Rev. F. W. Keagy, who has recently left the M. E. Church for the Congregational, became acting pastor last fall. As a result of revival meetings in January the membership was increased from 25 to 100. Secretaries Frazer and McMillen spent March 27, 28, with this church, holding six services, receiving 13 young persons into the church and baptizing 14 babies.

SAYBROOK made their annual offering to the American Board March 28, amounting to \$31, the largest of its offerings for that work during the present pastorate of about six years. The pastor, Rev. C. W. Gruppe, preached on The Missionary Spirit of Christianity the preceding Sunday and sent to each family the pastoral letter furnished free by the board; an envelope for each member of every family was inclosed.

FREDERICKSBURG has received a great blessing through meetings held by Evangelist A. T. Reed. The church was without a pastor and somewhat disheartened. The meetings, besides adding 20 new members, so stimulated zeal and courage that a pastor will be called.

Illinois

RYANSTON.—First made an offering for the C. C. B. S. for a memorial chapel in memory of the late Rev. V. E. Loba, Noble, Mo. Mr. Loba was the brother of the pastor here, Dr. J. B. Loba. Before the collection was made a letter was read by Major Reddington describing the needs of the field and asking for \$300, which were subscribed.

PAYSON.—First. Rev. William Huelster, who entered upon the pastorate, leaves a regretful people in the Presbyterian church of Ontario, Cal., where his work was highly fruitful, 64 new members being received during his short pastorate, 25 on confession.

Indiana

INDIANAPOLIS.—Plymouth. The McCulloch Club celebrated its first anniversary April 4, with a beautiful evening service. Sixty young men are members. A letter and a poem of Mr. Richard Watson Gilder, who has taken an interest in the club, were read. The club succeeds in drawing large congregations. The Saturday lectures on Patriotism have taxed the capacity of the building, and the attendance of young men upon all the services of the church has been greatly increased.—*Brightwood*, which has recently been rebuilt and enlarged, has been opened for services and a series of meetings is being held by the pastor, Rev. C. E. Grove. The church will be rededicated soon.

CEDARWOOD.—Rev. E. W. Murray, who supplies this point in connection with Central and Beachwood, has closed the meetings; 10 united with the church, eight on confession and others will follow. The people of this southernmost county in which Congregationalism has entered in Indiana are responding to the gospel and receive the life and polity of the denomination with favor. Two other neighboring points are inviting.

FORT WAYNE.—Plymouth is making a heroic effort to raise its mortgage of \$12,000. The edifice was erected in 1893 at a cost of \$30,000. The church is doing splendid work. Rev. J. S. Ainslie is the efficient pastor.

ELWOOD, organized two years ago, has a member ship of 36 and a Sunday school of 130. It raises \$456 toward the pastor's salary. Services are held in both Welsh and English.

Michigan

DETROIT.—Mt. Hope. The Men's Auxiliary took charge of a recent Sunday evening service. A choir of 18 male voices furnished music and different men took the various parts of the service, including three short addresses.—The regular monthly meeting of the pastors of the city and vicinity was held April 5. Various topics of interest were discussed.—*People's*. Rev. F. A. Miller is conducting a two weeks' mission.—*Brewster*. Rev. McH. Wallace has just commenced his fourth year of work. The church has about 250 members, and a large Sunday school and Y. P. S. C. E. The congregations have outgrown the accommodations, and a new auditorium is necessary.

GRAND RAPIDS.—Plymouth held a Sunday school rally. The central thought of the program was "home" and every part was in harmony with that thought, and Dr. James Gallup's sermon on the occasion was on The Home, in which he drew pictures of different kinds of homes with their influences and consequent results.

GREENVILLE is saddened by the thought of having to part with its esteemed pastor, Rev. A. M. Hyde, who accepts the call from Fall River, Mass. He will carry with him the benedictions of a loyal and loving people.

RED JACKET.—Evangelistic meetings have been held, in which the pastor has been aided by other

clergymen. The services were helpful to all, and accessions resulted.

NEWAYGO is vigorously clearing off a long standing debt under the active leadership of Rev. C. H. Daines.

Wisconsin

SPARTA.—As a result of a series of revival meetings, assisted by Evangelist A. M. Hills, 96 persons were received into the church April 4, all but seven on confession; five others were proponed and others will come. The membership of the church now numbers 502, 80 being non-resident. The pastor, Rev. William Crawford, highly commends the work of the evangelist.

MENOMONIE.—Rev. J. W. White, with the assistance of Rev. H. R. Vaughn of Wheaton, has developed a new field four miles south of this place. After further work by the district missionary, Rev. L. Cheney, a church is likely to result.

SPRING VALLEY has been greatly encouraged by a refreshing revival, resulting in about 30 professed converts and a hope of many more. Rev. F. B. Bridgeman is pastor.

NEW LONDON.—The gospel meetings led by Evangelist C. N. Hunt closed April 4. Christians have been quickened and hundreds of cards have been signed.

PESHTIGO.—The Ladies' Aid Society netted \$40 from a recent entertainment. A successful C. E. Society has just been started by the pastor, Rev. E. N. Andrews.

THE WEST

Missouri

ST. LOUIS.—Immanuel, in addition to the usual Sunday sessions, has provided an afternoon preaching service in German with good prospect of success.—First holds special services each evening of Holy Week, to close with communion Master morning.—Union recently gave a reception to its new pastor, Rev. S. T. McKinney.

KANSAS CITY.—Olivet dedicated a new edifice March 28, including land, at a cost of \$12,000, all of which is paid except a loan of \$2,000 from the C. C. B. S. Addresses were made by Drs. Welcott Calkins and Henry Hopkins, Rev. J. H. Crum and Supt. A. K. Wray.

Iowa

SPENCER observed recently the 25th anniversary of its organization. Various historical papers were read, and there were addresses by Dr. Ephraim Adams, who, as H. M. superintendent, helped to organize the church, and by Rev. J. M. Cummings, its second pastor. Letters were read from the venerable Father W. L. Coleman, the organizer and first pastor, and from Rev. G. G. Perkins, the third pastor. During the past six years the church has enjoyed great prosperity under the care of Rev. J. O. Thrush. It has now a fine house of worship, a comfortable parsonage, a large and growing congregation and a membership of about 150.

HUMBOLDT.—Beginning with the Week of Prayer, revival services, in which Congregationalists, Baptists and Methodists united, continued for three months with unabated interest. Rev. R. L. Marah, of the Congregational church, and Mr. Beatty, the Methodist pastor, have had charge of the work. Evangelist W. H. Smith of Clinton assisted during the two weeks beginning Feb. 7, and Rev. C. N. Severance the week preceding March 28, when the meetings closed. Accessions have been received



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at various times during the meetings, and large in-gatherings were expected at the April communion.

DOON.—Within two months 38 persons have united, all but five on confession. All but two were adults, 30 were heads of families and 20 were men. Evangelist Hartsough has been assisting the pastor, Rev. W. L. Brandt.

BEAR GROVE AND ELLIOTT are now yoked under the care of Rev. B. F. Myers, who will reside at Lewis, midway between the two fields. This arrangement is made in part to help lighten the burden of the C. H. M. S.

MANSON.—About 60 hopeful conversions, including several prominent business men, are reported as resulting from special meetings conducted by Rev. F. G. Wilcox assisted by Rev. C. P. Boardman of Webster City.

CORRECTIONVILLE has held meetings with the Methodists, which resulted in great good to both churches. As the first fruits 14 members have been received by the Congregationalists on confession. Rev. J. B. Chase is pastor.

MARSHALLTOWN.—On a recent Sunday Rev. C. R. Gale surprised his people by asking them to remove a debt of \$700, and they surprised themselves by doing it.

MAGNOLIA.—Union revival meetings were held for seven weeks, adding 13 members to the Congregational church. Various improvements on the parsonage property are reported. Rev. P. B. West is pastor.

HAMPTON.—Following union revival services was an ingathering of 50 persons into the Congregational church, 41 on confession. Evangelist Corder conducted the meetings. Rev. J. W. Ferner is pastor.

ROWEN, since Jan. 1, has received 24 accessions. The building of a barn has increased the value of the parsonage property by about \$150.

The forthcoming Year-Book will report from Iowa 322 churches with a membership of 34,694. The total accessions were 4,964, of which 3,358 were on confession; 2,610 removals left a net gain in membership of 2,241. The total benevolences were \$57,874, an increase of \$1,489.

Minnesota

OWATONNA.—The C. E. Society has started a State convention fund, and at the same time created a social atmosphere for the prayer meeting by serving tea before the mid-week service on two occasions. In the absence of a rector at St. Paul's, the Congregational pastor, Rev. J. H. Chandler, was called upon to conduct a funeral service in that church. At the morning service March 28 about \$300 were raised for repairing and reseating the main auditorium, and a committee is at work to secure about \$400 more.

EXCELSIOR has been greatly strengthened during the pastorate of Rev. C. L. Mears, and has received a number of members. Money has been raised for renovating the house of worship, the young people taking the lead. The pastor recently spent a Sunday with his former charges at Springfield and Seima, and much interest developed.

HIBBING.—The C. H. M. S. began work here over a year ago, but was unfortunate in the missionary sent, who nearly ruined the enterprise. Work has been resumed, a church of nine members organized, a pastor secured, and preparations are being made for building. This is a new mining town in the heart of the iron region.

STAPLES.—Evangelist Burwick has been helping in a series of meetings, which have resulted in much spiritual uplift. Plans are being made to receive several new members at Easter, and an effort will also be made to relieve the church from debt, in which Supt. J. H. Morley will assist.

PARK RAPIDS.—The year's work of Rev. Esther Smith has been greatly blessed. Eleven new members have been received, nine on confession, and the congregations have increased. Prayer meetings are largely attended and the church is greatly revived from the low state of a year ago.

FARIBAULT.—The pastor, Rev. G. S. Ricker, is working hard among the southern Minnesota churches in behalf of the A. M. A. debt. In place of the evening service the church has voted to try the experiment of a vesper service at five o'clock, followed by the C. E. meeting.

MAPLETON.—Evangelistic services have been held here, the Congregational, Free Baptist and Methodist churches uniting. About 70 persons have expressed a purpose to begin the Christian life, and the community has been greatly benefited.

LAKE PARK.—During the one year's ministry of Rev. E. C. Chevis a parsonage has been secured and

Deaths

HARWOOD—In Orleans, March 22 (not March 30), Rev. Chas. E. Harwood, pastor at Cranberry Isles, Me., aged 55 yrs.

LACEY—In Bridgeport, Ct., March 31, Rowland B. Lacey, aged 79 yrs., deacon of First (North) Congregational Church for nearly fifty years.

SHARP—In Dorchester, April 10, Deacon James C. Sharp, 79 years, prominent for many years in the Second Congregational Church.

STEDMAN—In Northampton, April 9, Rebecca Napier, widow of W. S. Stedman, aged 71 yrs., a devoted and warmly esteemed member of the Edwards Church.

DEACON LYMAN SABIN

In the death of Deacon Lyman Sabin on Sunday, March 28, in his eighty-fourth year, the Congregational church in Belchertown loses one of its strongest supporters and the community one of its most respected citizens. He was a native and life-long resident of the town, a communicant in the church since 1834 and a deacon since 1844, though he did not enter active service. He was a man of profound religious convictions. He revered God, loved righteousness, deeply felt the evil and demerit of sin, longed, labored and prayed for the triumph of God's kingdom, and felt the utmost confidence in the efficacy of the gospel.

His farmhouse, which overlooked an extensive sweep of country to the westward, was the center of a long and happy life, and a model of industry. Here his father, Thomas Sabin, died in 1855 in his 102d year. This was the early home of his brother, the late Rev. Dr. Lewis Sabin of Templeton, well known to former Amherst students as a trustee. Prof. William L. Montague, until recently of the Amherst faculty, was his brother's son. His daughter, Mrs. Maria Sabin Longley, has wide acquaintance as a Mt. Holyoke graduate and teacher. In addition he leaves two other daughters, Laura S., and Mrs. Lewis K. Williams of Kent, O., and a widow, a descendant of one of the earliest Connecticut Valley families. P. W. L.

The church at North Middleboro, Mass., has experienced great loss in the death of two earnest, devoted ideal deacons. Solomon White died Feb. 15, 1895, aged seventy-five. As a business man, Sunday school superintendent, teacher, treasurer and deacon, he was efficient in every detail. As benefactor of the needy, generous and kind, good work, interested in the young, watchful for the wayward, every one loved him, and he is still greatly missed.

Elijah Eaton Perkins on Dec. 13, 1896, passed to the home above. Of his ninety-two years, sixty-five have been in the membership of the church, and forty-six in the diaconate. Successful in business, a pioneer shoe manufacturer, he was a man given to God and church, which he endowed and the cause of education has lost a champion. Earnest for souls, wise in counsel, approachable, humble in spirit, he, too, was beloved and honored. These are rare men. May a double portion of their spirit be upon us. H. K. J.

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AND BOSTON RECORDER

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Scrofulous Sore Leg for 25 Years.

All Spring Humors, sores, eruptions, boils, pimples, etc., are cured by Hood's Sarsaparilla, the "king of medicines." Read these letters:

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Continued on page 519.

DON'T WORRY ABOUT THE BIBLE

Dr. S. E. Herrick, of Mount Vernon Church, Boston, recently preached an excellent sermon on Ps. 37: 7. Among other disturbing things which at this time cause anxiety to God's children, he mentioned the modern investigations into the history and structure of the Bible, and spoke as follows:

A good many people are worried and distressed nowadays on account of dangers which seem to be threatening the Bible. If we do really believe it to be a series of writings through which God has revealed himself to the world, are such fears creditable to our faith? If it is pre-eminently God's book—a structure which he who created the world and who has begotten human souls has built up through the ages for the instruction and salvation of these souls—is it any way likely that he will allow it to be disintegrated and vanish away until it has accomplished the end for which he designed it? If the Bible is an institution of God it will stay till its work is done. It hurts nothing that God has made to have questions asked about it. He sets his works—all of them—over against the prying, inquisitive, investigating minds of his children to provoke their interest, to draw out their powers of judgment, to lead them into discovery, to induce them to search out his methods and to think his thoughts after him. Why fret while such a process is going on? It will be a long time before men discover exactly how the Bible was constructed. They have only just found out that it did not drop down from heaven a completed and finished thing. Let me give you a parable.

A Father built a house for his young and growing family. It was ample and covered a great deal of ground. It was high and had a broad outlook. There were cheerful rooms, with warm firesides, where they could gather

in security from the storms, broad, sunny piazzas where they could live half out of doors. There were chambers of peace where they could spend the nights with none to make them afraid, galleries hung with pictures of historic events, portraits of ideal characters, scenes of imagination and fancy. There were halls tapestried with the lives of kings and the battles they fought. There were studies where the children could be summoned to instruction through the media of history, poetry, romance, allegory, fable and proverb. By and by, after the house was measurably complete, though with an unfinished wing running out here and there, and the children had been living in it for some time, they woke up to discover that their Father did not build or finish the house at all in the way they had thought. He had been a very long time building it. Moreover, he did not himself, with his own hands, saw a plank or lay a stone or drive a nail. He had employed some of his older children in the work—who had now grown up and gone to live elsewhere in the estate. He let them bring the materials together from widely separated lands. Half a dozen of the older boys had worked in succession upon one corner of the foundation. Two of them had built one room. One of them was named Isaiah, the name of the other had been forgotten, but you could see where their work joined.

The music-room, which answered also for a chapel, was one of the most wonderful rooms in the house. It was constructed of beautiful woods and precious stones of a great variety of grain and polish, and was wonderfully harmonious. Into some of the chambers the workmen had brought beautiful pieces and fragments of fancifully wrought stone, whose origin they did not, or could not, tell. There were quaint gargoyles, and humorous and grotesque monsters that had an Oriental look. But so lovingly had these older children

wrought—so in the spirit of the Father's will and purpose—that the whole house spoke of him. Through all the long process his thought had been going into it, and, while the actual workmen were thinking only of the logs they were sawing or of the stones they were laying at the moment, he was keeping the whole in mind, and when it was complete it everywhere spoke of his glory.

But when the growing children began to make their discoveries of which I have spoken, to find out that some of the pictures on the walls were real and some ideal, to investigate and query whether some parts which had once been considered ancient were not more modern, and whether some of the work had not been attributed to builders who really had nothing to do with it, and whether one worker, or two, or half a dozen had been employed in this chamber or that, and whether some things which had long been thought of as essential parts of the edifice were not accretions, such as stones or timbers that had been laid against the walls, or mud which had been thrown at them and hardened through the years, then a good many of the children began to fret and worry lest the Father's house would be pulled down or lest the Father would not get the credit of having built it, or lest the Father's own existence, even, should be endangered or his government should come to an end in his own household.

Why, dear brethren, what does this mean? Let the grand old structure be examined, searched, questioned and cross-questioned, "from turret to foundation stone," and let it answer for itself. It needs no loud outcry, no petulant and fuming protestations on our part. If God Almighty is in his world at all he has certainly had a hand in this marvelous product of the millenniums, and what he wants of it to abide will abide, and you and I ought to want no more.

33d ANNUAL STATEMENT
...OF...
THE TRAVELERS
INSURANCE COMPANY,
OF HARTFORD, CONN.

Chartered 1863. (Stock.) Life and Accident Insurance.

JAMES G. BATTERSON, Pres't.

January 1, 1897.

PAID-UP CAPITAL	\$1,000,000.00
ASSETS	\$20,896,684.63
LIABILITIES	17,920,260.27
SURPLUS to Policy-holders	\$2,976,424.36

STATISTICS TO DATE.

LIFE DEPARTMENT.

Number Life Policies written	90,479
Life Insurance in force	\$88,243,267.00
New Life Insurance written in 1896	11,941,012.00
Insurance issued under the Annuity Plan is entered at the commuted value thereof as required by law.	
Returned to Policy-holders in 1896	\$1,228,077.90
Returned to Policy-holders since 1864	11,914,765.18

ACCIDENT DEPARTMENT.

Number Accident Policies written	2,338,186
Number Accident Claims paid in 1896	14,163
Whole number Accident Claims paid	292,379
Returned to Policy-holders in 1896	\$1,373,936.96
Returned to Policy-holders since 1864	19,828,189.18
Returned to Policy-holders in 1896	\$2,602,014.86
Returned to Policy-holders since 1864	31,742,954.81

GEORGE ELLIS, Secretary.

JOHN E. MORRIS, Ass't Secretary.

EDWARD V. PRESTON, Sup't of Agencies.

J. B. LEWIS, M. D., Surgeon and Adjuster.

SYLVESTER C. DUNHAM, Counsel.

1794 Oldest Insurance Company in Hartford. 1897

Eighty-Seventh Annual Exhibit

—OF THE—

HARTFORD

Fire Insurance Company,

OF HARTFORD, CONN.

JANUARY 1, 1897.

Capital Stock	\$1,250,000.00
Reserve for Re-insurance	4,894,406.84
Reserve for all Unsettled Claims	595,898.56
Net Surplus	\$3,264,392.15

Total Assets \$10,004,697.55

Surplus to Policy-holders, 4,514,392.15

LOSSES PAID SINCE ORGANIZATION: OVER

Fifty-Two Million Eight Hundred Thousand Dollars.

GEO. L. CHASE, President.

P. C. ROYCE, Secretary. { THOS. TURNBULL, Ass't Secretary.
CHAS. E. CHASE, Ass't Secretary.

Western Department, Chicago, Ill. { COFRAN & BISSELL.
General Agents.

Pacific Department, San Francisco, Cal.

N. K. BELDEN, Manager. WHITNEY PALACHE, Ass't Manager.

Metropolitan Department, 50 Wall Street, New York.

YOUNG & HODGES, Managers.

Agencies in all the Prominent Localities throughout the United States and Canada.

Continued from page 546.

the work greatly strengthened. The church asks him to remain another year.

DAWSON.—Rev. S. R. Brush has been obliged to resign on account of ill health, but a new pastor has already been secured, and the church is united and enthusiastic.

Kansas

ATWOOD has prospered under the devoted and efficient service of its pastor, Rev. J. J. A. T. Dixon, even when ill-health has prevented him from preaching regularly. Sorrow in the death of Mrs. Dixon has brought pastor and people into still closer fellowship. The church meets a large want in the town and county.

WICHITA.—Plymouth has now 172 members, one or more having been received at every communion but one since the arrival of Rev. Messrs. Gould and Ward as co-pastors in 1894. The annual benevolences have increased from \$600 to \$1,561, and the church is gaining constantly as a recognized spiritual force in the city.

ARGENTINE.—Under the leadership of Rev. C. E. Cushman, who has accepted a call to Russell, the church has been spiritually strengthened, has been freed from a threatening and burdensome debt, and a thriving mission school with regular preaching services has been established in West Argentine.

WESTMORELAND.—Rev. T. V. Davies of Salina spent a month recently with this former charge, preaching and giving instruction in music. This vacation service was greatly appreciated, and it also has prepared the way for the work of a permanent pastor.

CHAPMAN is progressive and a center of wide usefulness. Led by Rev. W. C. Wheeler, it always works for union among the Christian forces of the town, and for three successive years the three local churches have united in revival meetings.

KANSAS CITY.—*Pilgrim.* The recent union revival meetings have increased both the membership and spiritual strength, and on a single Sunday \$900 toward \$1,140 desired for current expenses for the coming year were subscribed.

ALTOONA.—Rev. I. D. Barnard recently resigned the pastorate and went to Wisconsin to reside near relatives. The church will maintain its work for a time without a pastor.

GREAT BEND reports loyalty and unity of members, increasing congregations, a regular S. S. at tendance of nearly 150 and the pastor paid in full every Monday morning.

ARKANSAS CITY, with 110 members, raised \$2,000 for all purposes during its last fiscal year, and is out of debt except to the C. C. B. S.

Nebraska

FERMONT.—A rousing meeting was held April 5 to devise means by which to persuade the pastor, Rev. W. H. Buss, to remain on the field. Resolutions were adopted expressing entire loyalty and pledging more faithful co-operation if he will yield.

CAMBRIDGE.—The pastor, Rev. John Foster, has been diligently following up the results of special meetings and 25 persons united at the April communion. Of these 16 were baptized, and a number who prefer baptism by immersion will unite soon.

DODGE CITY.—The pastor, Mr. J. M. Kokjer, beside caring for the work here and at Richmond, is laboring to revive the almost extinct church of Sonnyview, seven miles from Richmond. The churches cover a field reached by no other denomination.

AINSWORTH.—The pastor's training class to prepare boys and girls for church membership now numbers 25. The ages range from five to 14, the average being 10.

The \$100 due May 1 from Butler Avenue Church, Lincoln, to the C. C. B. S. has been pledged and will be promptly paid.

North Dakota

NIAGARA.—The special meetings in charge of Evangelist McQuarrie have closed. Over 30 persons expressed a purpose to enter upon the Christian life, and 25 were received April 4 into fellowship, 22 upon confession.

OBXON.—A new 750 pound bell has recently been purchased. The parish library, established last September through the efforts of Rev. O. P. Champlin, now numbers 143 volumes.

Through the untiring efforts of Rev. G. S. Bascom of Hankinson, and his wife, some troublesome debts have been paid.—Special meetings held recently at Wimbledon have proved helpful. The pastor has moved into the new parsonage.

OTHER CHRISTIAN WORK

The Y. M. C. A. of Montpelier, Vt., opened its new rooms April 9. In the evening Rev. J. L. Hill, D. D., of Salem gave an address.

While Mr. Moody has been rendering good service in New York, Boston and Cincinnati, the training school in Northfield, Mass., of which he is founder and president, has been doing in a quiet way a work nearly as far-reaching, since it numbers among its students young women from Maine to Maryland and from Bulgaria. This school closed its seventh year of work April 1, and the thoughtful papers by the young ladies and the exhibition of work done by various classes showed that the Bible teaching had been sound and such as fits them for active service. Their instruction in cooking, sewing, drawing, physical culture and the principles of nursing was thorough and practical, and the visitor could not fail to be impressed with the fact that Mr. Moody's idea of having Christian workers fitted for every good work is the right one. James M. Gray, D. D., of Boston, spoke to the students, finding his address upon the picture of Christ given in the words, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

Evil example, though proud of herself, is sometimes ashamed of her reflection.—E. Scott O'Connor.

OUR ARMENIAN ORPHANS' FUND

Amount received during the week ending	
Tuesday noon and acknowledged in detail by	
Individual receipts.....	\$194.26
Previously acknowledged.....	23,875.83
Total.....	\$24,073.19

MORTGAGES.

Upon the death of her husband a certain good woman found herself possessed of many apparently worthless Western mortgages. By advice of her local counsel she sold \$3,000 of them (par value) for \$25. That was before she knew us. Later we disposed of an equal amount of like character for \$1,400 cash.

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GENTLEMEN'S NECKWEAR in new, tasty and exclusive designs.

Princess, Four-in-Hands, Club Ties and Teeks.

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THE TWO WANAMAKER STORES

combined have more than Seven Million dollars' worth of merchandise on sale.

The stocks are large and complete, collected from every quarter of the world by our own buyers directly for our own sales.

The prices are always as low or lower than the market, and every purchaser is guaranteed perfect satisfaction on every transaction.

FOR THE PERSON:

Men's, Women's and Children's Clothing in vast variety, the richest and most complete stock of Dress Goods and Silks, Millinery, Men's Furnishing Goods, Women's and Children's Shoes, and every sort of personal belongings.

FOR THE HOUSE:

Furniture, Upholstery, Carpets, Household Dry Goods, Chinaware, House Furnishing Goods.

FOR RECREATION:

Bicycles and Sporting Goods.

FOR DECORATION:

Bric-a-brac, Engravings and many sorts of Fancy Goods.

Paris is reflected in all matters of fashion. We have a standard trade in Bicycles.

The Mail Order Division is perfectly organized.

Exhibitions of Museum Tapestries, Antique Textiles, Modern Paintings and Navajo Blankets and Curios will be maintained during April.

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BROADWAY, FOURTH AVENUE, NINTH AND TENTH STREETS, NEW YORK.

WEEKLY REGISTER

Calls

BOYER, Virgil O., recently of Pacific Sem., accepts call to Harmar Ch., Marietta, O.
 BREEZE, Aaron (formerly Prim. Meth.), to Potosi, Wis. Accepts.
 BROWN, John F., Arapahoe, Okl., to N. Enid.
 CHEVIS, Ernest C., to remain another year at Lake Park and Audubon, Minn.
 DEEKNING, Ben. (Evangelist), Southern Ill., to Mound City. Accepts.
 ETHERTON, Guy E., Chicago Sem., to supply at Blair, Neb. Accepts.
 FRANCIS, A. J., Manitoba, to Shiocton, Wis. Has been at Oshkosh.
 GILLETTE, Edwin C., Hartford Sem., to Westmore, Vt. Accepts.
 GILMORE, Aubrey C., to remain another year at N. Hyde Park and Eden, Vt.
 HARPER, Richard H., recently pastor at Darlington, Okl., to Ellis, Kan. Accepts, and has begun work.
 HAYES, Jas. S., Mountain Home, Id., for another year. Accepts.
 HOOVER, Frank W., Cincinnati, Io., to Wythe and Rockford, Ill. (Warsaw P. O.) Accepts.
 HYDE, Albert M., Greenville, Mich., accepts call to Central Ch., Fall River, Mass.
 JASPER, Gustavus A., to remain another year at Hydesville and Rochesterville, Cal. Accepts.
 KELLY, John, St. Louis, Mo., to Springfield, Ill., to Central Ch., Dracut. Accepts.
 KEMP, Geo. H., recently of Maywood, Ill., accepts call to Rhinelander, Wis.
 KNODELL, Jas. R., late of San Bernardino, Cal., to Pilgrim Ch., Oakland. Accepts.
 LAWRENCE, Henry A., Auburn Sem., to Copenhagen, N. Y.
 LUCAS, Chas. W., to take charge of Lynne Ch., Ogden, U. and Staterville, in addition to First Ch., Ogden. Accepts.
 MCCARTHY, John, Morton, Ill., to Huntingdon, W. Va. Accepts.
 MC CONNEHEY, J. R. (Meth.), to remain at Harwood, N. Y., where he has been applying. Accepts.
 MAIR, W. M., Marion and Marion at Henry, S. D. MARSH, Hammond L., Sabine, Kan., to Cimarron. Accepts, with residence unchanged.
 MASON, John R., to supply at Batavia, Mich., in connection with Mattison.
 MORTON, W. Henry, Louisville, O., to Dunton, N. Y. Accepts.
 NELSON, Chas. E., Chicago Sem., to Maine, Wis.
 PERRY, Geo. H., Lynne Ch., Ogden and Staterville, Ut., to Provo, Idaho. Accepts.
 PIERCE, Wm., late of Creston, Ill., to Kirkland. Accepts.
 RADFORD, Walter, recently of Eagle Grove, Io., accepts call to Custer, S. D.
 ROBERTS, Owen W., accepts call to the permanent pastorate at New Rockford, N. D., where he has been supplying.
 SANDWICH, Wm. B., Parkersburg, Io., to Forest City.
 SNYDER, Henry S., Williamaburg, Mass., to Weymouth and Braintree. Accepts.
 TUTHILL, Wm. B., Hartford Sem., to Kensington, Ct.
 VINCENT, Corwin, New London, O., to Mancelona, Mich. Accepts.
 WATSON, Jas. (Presb.), to Dawson, Minn. Accepts.
 WISEMAN, Chas. F., Edinburgh, O., to Newton Falls. Accepts.
 WOODWARD, Geo. H., Bangor Sem., to Princeton, Me. Accepts, to begin about May 21.

Ordinations and Installations

CHANDLER, Edward H., Wellesley, Mass., Apr. 8, Sermon, Rev. G. C. Gordon, D. D., other parts, Rev. Messrs. J. S. Chandler, brother of the candidate, P. T. Farwell, L. W. Hicks, E. W. Hayes, L. R. Eastman, T. T. Munger, D. D.
 DE KAY, Geo. H., rec. p. Norwalk, Cal., Apr. 7.
 HOLLIES, E. W., o. Whittier, N. C., Apr. 1-3 Sermon, Rev. Stephen Winter; other parts, Rev. Messrs. E. R. Brooks, W. H. Dyer, W. H. E. Anderson.
 NICHOLS, John R., rec. p. First Ch., Marion, O. Mch. 30, Sermon, Rev. Washington Gladden, D. D.; other parts, Rev. Messrs. E. E. Scoville, V. O. Boyer, W. F. McMillen, J. G. Fraser, D. D.
 WALKER, John J., Yarmouth, Mass., Apr. 6. Sermon, Prof. W. H. Ryder, D. D.; other parts, Rev. Messrs. S. W. Clarke, H. S. Kimball, W. H. Mayhew, W. H. Woodwell, E. C. Moore, D. D.

Resignations

BRUSH, Sam'l R., Dawson, Minn.
 BUTLER, Thos. W., Vancouver, Wn.
 CARLSON, Carl E., Swedish Ch., Portland, Ct., withdraws resignation.
 DODGE, John, Lock, O.
 FULLER, John K., Barton Landing, Vt.
 HIGH, Jed A., Rennells, Io.
 HUNT, W., Sherman Park City, U., to accept presidency of Salt Lake College.
 JONES, Hugh W., Barneveld, Wis.
 MCKEE, Jas. H., Olean, N. Y.
 MAGILL, Thos., Reno, Nev.
 MCKEE, Jas. H., Provo, U.
 MORTON, W. Henry, Unionville, O.
 SHARRATT, James Baldwin, Mich.
 TRAVIS, David Q., Pocatello, Id.
 WILLIS, J. Vincent, Coie Camp, Mo., to take effect May 10.

Dissensions

BARNEY, Lewis W., Greeneville Ch., Norwich, Ct., Mch. 31.
 BEACH, Sam'l J., Cedar Falls, Io.
 BURNABY, Sidney A., Southbridge, Mass., Apr. 6.

Churches Organized

FALL RIVER, Greenwood Co., Kan., First, 28 Mch., 14 members.

HIBBING, Minn., — April, nine members.

MIMA, Wn., 29 March, 25 members.

Miscellaneous

CARLSON, Carl E., of the Swedish Ch., Portland, Ct., has decided to stay, at the urgent request of the church. His wife, on account of whose health he resigned, will spend a portion of the summer in Sweden.
 COLBURN, E. E., N. Reading, Mass., met with a painful accident, Mch. 20, which disabled him from preaching for three months. Dr. D. E. Murray of Medford, Mass., supplied the pulpit. Though not fully recovered, Mr. Colburn resumed work April 12.
 DOUGLASS, H. Paul, of Ames, Io., recently gave an address on the life of Professor Drummond to the students of the Agricultural College.
 MARSH, Wm. B., of Ohio, will supply at Jamestown, N. Y., during the absence of Rev. A. L. Smalley, who expects to sail for Europe April 17, to be absent several months.
 NICHOLS, Geo. T., of Oberlin Seminary, accepts the invitation of the ch. in Independence, Kan., to serve it during the summer.
 NUTTING, John D., will preach at Coalville, U., once a month, in addition to his pastorate of Plymouth Ch., Salt Lake.

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Take Horsford's Acid Phosphate. It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

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 ATLANTIC
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 BROOKLYN } New York.
 JEWETT
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 SOUTHERN } Chicago.
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 SOUTHERN } St. Louis.
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 where use and recommend
 Pure White Lead (see list of
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 by far the best paint. In fact
 you cannot afford to use any-
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FREE By using National Lead Co.'s Pure White Lead Tuning Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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FINE FRENCH FLOWERS.

Nearly every flower of the field, garden and conservatory is represented in our vast collection of make-believe blossoms. Not a wanted kind is missing. Come and enjoy the display. Samples of the very low prices:

Lilies of the Valley at 25c. per dozen and upward.

Lilacs at 19c., 25c., 62c., 98c., \$1.25, \$1.37 and \$1.98 per bunch.

Pinks at 19c., 25c., 33c., 37c. and 62c. per bunch.

Bluetts at 25c. and upward.

Heliotrope at 37c., 45c., 62c. and \$1.25 per bunch.

Wreaths for Children's Hats, in Clover and Lilac, at 48c. each.

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We do not issue a catalogue, but will at all times cheerfully furnish samples or price of our goods.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the "Seaman's Magazine, Seamen's Friend and Life Book."

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

JAMES W. ELWELL, President.
 REV. W. C. STITT, Secretary.

W. C. STURGE, Treasurer.

Summer Cruise
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 ICELAND, NORWAY, SWEDEN, DENMARK, FINLAND, RUSSIA,
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 Duration of Cruise 70 days.
 Price of passage, including side trips, \$175 and upwards. Send for full information and pamphlet to

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EUROPE, HOLY LAND. \$465.

All expenses. Sailing Aug. 25. 63 days. Itineraries of Edwin Jones, 462 Putnam Avenue, Brooklyn, N. Y.

15 April 1897

ACCESSIONS TO THE CHURCHES

	Conf. Tot.		Conf. Tot.
CALIFORNIA		MAINE	
Compton	1 3	Brewer	7 8
Mill College	9 9	Cornish	2 10
Market St.	5 11	Kennebunk	10 13
Pasadena, First	17 21	Oldtown	— 3
Sierville	— 7	MICHIGAN	
CONNECTICUT		Coral	7 9
Hartford, First	5 14	Grand Rapids, East	7 9
Washington	— 3	Grenville	4 4
Winchester	— 6	Michigan City, First	9 9
ILLINOIS		Muskegon	11 14
Algonquin	6 10	Perry	1 5
Chicago, California Ave.	— 12	Portland	— 9
Lincoln Park	2 7	Red Jacket	6 6
Ravenswood	36 36	Wayne	7 13
Warren Ave.	14 27	NEBRASKA	
Geneva	38 38	Ainsworth	13 13
Hinsdale	3 5	Cambridge	16 16
Oak Park, First	28 35	Crawford	— 4
Peoria, First	— 2	Dustin	1 4
Plainfield	13 13	Lincoln, Butler Ave.	5 7
Roscoe	15 15	Syracuse	9 9
Union	10 15	Verdon	— 4
Waverly	16 21	YORK	
INDIANA		Berkshire	4 4
Cedarwood	8 10	Berkshire, Poughkeepsie	8 10
Elkhart, Riverside	8 8	CLEVELAND, PILGRIM	10 13
Fort Wayne, South	— 4	Fredericksburg	20 28
Plymouth	4 9	Mansfield, First	15 28
Indianapolis, Brightwood	5 9	Rootstown	7 9
Union	10 18	VERMONT	
IOWA		Barre, East	10 10
Anita	— 10	Danby	2 4
Aurilia	7 7	Sudbury	14 14
Bellevue	2 4	Westfield	— 3
Britt	24 24	WASHINGTON	
College Springs	— 1	Kalamazoo	25 25
Correctionville	15 15	Mima	29 29
Dubuque, First	12 12	WISCONSIN	
Gardner	— 7	Boscobel	19 22
Grinnell	4 4	Eagle River	7 7
Hampton	— 13	Kenosha	— 9
Magnolia	18 32	Sparta	89 96
Manson	5 8	Waupun	— 6
Orient	— 2	OTHER CHURCHES	
Postville	34 36	Chamberlain, S. D.	6 7
Red Oak, First	4 4	Dalton, N. H.	5 5
South	11 11	Hibbing, Minn.	— 9
Rowen	— 5	Hudson, Mass.	— 11
Spencer	5 6	Kansas City, Mo.	4 7
Trader	19 19	Newcastle, Col.	10 10
KANSAS		Niagara, N. D.	22 25
Fall River	— 14	Oakdale, Penn.	— 11
McPherson	6 10	Omaha, Neb.	— 10
Town, First	— 5	Woodbridge, N. J.	14 15
Central	5 18	Churches with less	— 21
Twelve Mile	21 21	than three,	13 20
Valencia	— 10		

Conf., 952; Tot., 1,341.

Total Conf., since Jan. 1, 6,889; Tot., 11,781.

SUNDAY SCHOOL NOTES

Worcester-Franklin is the name taken by the reorganization of Athol and East Franklin Districts.

Twenty States report 135 primary unions, Pennsylvania leading with 23, and Massachusetts having 21.

Professor Hamill warns teachers in primary work against too much stress being laid upon the objective.

The Maryland Penitentiary annual report for 1896 shows that out of 768 prisoners over 86 per cent. had at some time attended Sunday school.

Concord District, comprising 10 towns, held its annual meeting, March 23, in South Acton. The delegations represented every town but one.

Miss F. L. Wheeler has been appointed State primary superintendent of Connecticut, and the headquarters have been removed to New Haven.

S. S. evangelistic work is being discussed at many conventions. The impression is growing that the school is the place to convert as well as to instruct.

Southern Essex District met for its first quarterly at East Saugus, March 25. The Teacher of the Past and of the Present and The Teacher as a Shepherd were topics.

Indiana claims about 60 per cent. of its S. S. enrollment as being children; Kentucky claims 75 per cent. Only 30 per cent. of the white population of school age in the latter State are in the Sunday schools.

The headquarters of the International Primary Teachers' Union is removed from Boston to Philadelphia. The union has issued a Primary Workers' Manual, containing many valuable suggestions. Address Israel P. Block, 2,906 Park Avenue, Philadelphia, for copies at five cents each.

CHRISTIANITY AND EVOLUTION

Dr. Washington Gladden recently preached a sermon to his congregation defending Dr. Lyman Abbott's views of the Bible and of evolution. Concerning the latter he said:

It may be that the evolutionists are not fully agreed, but the fact that the universe is the outcome of an evolutionary process is not doubted by scholars of eminence in the world today. What are Christian men going to do

with this doctrine? Are they going to set themselves in array against it? Are they going to proclaim that Christianity cannot be reconciled with it? Evolution interprets the universe. It offers an explanation of all things that exist, which satisfies the human mind. Are we going to say that the Christian religion cannot be reconciled with this explanation? . . . Are Christian men by their profession doomed to hold a theory of the universe which contradicts the whole body of modern knowledge? Only yesterday there was laid on my table the last number of the Bibliotheca Sacra, the theological quarterly published at Oberlin and representing the most conservative theological opinion, in which I find a testimony to "the all but universal acceptance of the doctrine of evolution at the present day, not only among men of science, but among liberal-minded theologians and men of cultivation generally." If anything like this is true, is it not time that Christian thinkers were seeking to know whether the truths of their religion can be stated in terms which do not conflict with the evolutionary theory?

Some preachers get their texts from the Bible and their sermons from the newspapers.—Dr. John A. Broadus.

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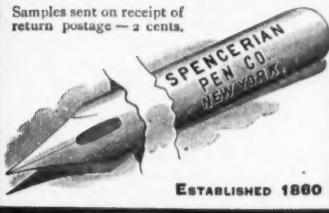
"How to Disinfect,"
an illustrated book giving practical instruction for disinfection in everyday life and during cases of infectious illness, sent free.

Every one having the care of a house or an institution should have it.

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WRITE WELL WEAR LONG
ONCE TRIED ALWAYS USED

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ESTABLISHED 1860

Artistic Originality
in
Dress

SOLD ONLY BY

**The Singer
Manuf'g
Company**

OFFICES IN
EVERY CITY
IN THE WORLD

THE correct construction of a costume according to one's own ideas can best be accomplished at home by one's self. The most convenient stitching mechanism for the purpose is the Singer Automatic, making the single-thread chain-stitch. Its simplicity of parts, easy operation, and the excellence of its work, specially commend its use to the *dilettante* dressmaker desiring to express her artistic perceptions in the most appropriate form.

Having all the advantages claimed for other "automatic" sewing-machines, the *Silent Singer* has many points of preference that can easily be demonstrated by comparison. Of faultless construction and finish, it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better

Promotes the Health and Comfort

of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

BLANCARD'S

PILLS AND SYRUP
of
Iodide of Iron

THE MOST SUCCESSFUL REMEDIES OF EUROPE,
for ANÆMIA, POORNESS of the BLOOD,
CONSTITUTIONAL WEAKNESS,
SCROFULA, Etc.
None genuine unless signed "BLANCARD, 40
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**Palestine
in Pictures.**

396 Plates (8 in. x 10 in. each).

(25 Parts, Colored Map with each Part.)

This series of views by an American artist is the best ever published, and is indispensable to every Bible student. Two years ago we filled orders for 50,000. WE RECOMMEND THEM WITHOUT RESERVE.

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THE CONGREGATIONALIST,

1 Somerset St., Boston, Mass.



Graceful—

Waverley Bicycles are pleasing to the eye. Their mechanism is perfect. What more could be wanted than the famous '96 Waverley greatly improved at such a price?

Better than all is the 1897 Waverley—with absolutely true bearings—built on a new principle—which sells at the fixed price of \$100

Send for a Catalogue.

Indiana Bicycle Co. • Indianapolis, Ind.

THE WISE EVANGELIST

The best type of evangelism must understand, whether it accepts or not, the trend of scholarship within the church; it must be able to appreciate, whether it adopts or not, the methods by which the church maintains its constant and benevolent work in the world, and never underestimate these or give way to a shallow pessimism or cheap and harmful criticism based on imperfect induction; it must believe in the sincerity and efficiency of the men who year in and year out bear the great burdens of pulpit and parish work and whose knowledge of the Bible is usually certainly not inferior to that of the evangelist; it must exercise great care not to take as a dark background, against which to paint its own work in bright colors, the noble and thorough work which makes theirs possible; it should supplement and not overthrow the regular and infinitely more important work of the churches. Then shall revivals be, not as a prairie fire, sweeping all before them and leaving a barren waste behind, but as the rain after dew and shower, drenching the life of the church to its roots.—Rev. W. E. Barton, D.D.

THE FLAG SHOULD PROTECT THE MISSIONARIES

Time was when our country was forward to care not merely for the interests of native born citizens, but also for those who were looking towards these shores of freedom with a view to safer and happier lives. Time was, when our nation was little and our ships were wooden, though the men who sailed them were iron, when Captain Ingraham, in the Turkish harbor of Smyrna, took from an Austrian brig of war a Hungarian refugee, not because he had completed his American citizenship, but only because he had declared his intention of doing so. Captain Ingraham was decorated by this nation with a medal, and by a joint resolution his name was enrolled on the seamen's roll of honor. And this is not jingoism, this is not national vanity or bluster; this is simply asking for the reasonable care which we exert towards our citizens as individuals, which other nations exert towards their citizens. Think of the virtues and attainments of those distinguished Americans who have been willing to be called simply missionaries: legislators, statesmen, promoters of law, order, humanity, civilization and religion, asking nothing for themselves but service. May God help us to lift up and hold up over them the flag of our country.—Rev. Willard Scott, D. D.

WHAT WILL THE IGNORANT MASSES DO

The ignorant masses of Mr. Lecky's formula will not rule through their ignorance. They will rule through their deference to great humbugs, great scoundrels, great priests, or great men. At present they rule through their deference to the great humbugs and the great scoundrels, and so lend support to Mr. Lecky's belief that democracy is the rule of ignorance, and afford apparent justification of Mr. Carlyle's definition of the people as a certain number of millions, mostly fools. If it could be shown that the "boss" is a creation of political democracy, the outlook would indeed be dark. But there are many reasons for believing that popular thought on this question inverts the order of cause and effect. The "boss" is probably not the product of democracy. The misdeeds and follies of democracy are probably due to the independent existence of the "boss." The "boss" flourishes and reigns because men have for the time being lost their faith in the true aristocracy of intellect and conscience. Only to the faint-hearted and to the short sighted should there be any need

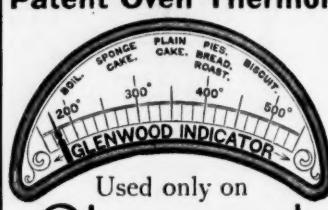
to say that a determined effort to restore that faith is to be the most momentous sociological phenomenon of the next fifty years. The initiative may be taken by the Roman Catholic Church. Accepting democracy as the inevitable form of the state within the constitution, the Roman Catholic Church fully and deliberately intends to make itself again what once it was—the ruling aristocracy of the state behind the constitution. If this purpose becomes more and more obvious the forces of Protestantism will again be roused to intense activity. The principles of liberty and of individual responsibility will again be opposed to the principle of authority, and will again fascinate the minds of rationalistic men.

In all probability, therefore, the destiny of democracy is to be controlled either by religious authority or by a much more earnest and thoughtful type of Protestant liberalism than that which prevails today. In a struggle between these forces men of all ranks and conditions, the rich and the poor, the learned and the unlearned, will give their allegiance to worthy leaders. The "boss," with his deeds of ignorance and of evil, will sink into oblivion. It should be needless to add that such a struggle, if it comes, will be a contest of ideas.—Prof. F. H. Giddings of Columbia University.

Do you know what an "emulsion is?" It is when each drop of the oil is broken up into minute drops, so small you can hardly see them with the microscope: so minute that they pass at once through the tissues into the circulation. Scott's Emulsion does not disturb digestion, is not unpleasant to take, and does not fail to do its work because digestion can deal with it at once. You may be able to disguise the taste of raw oil and get it past the palate. You can't cheat your stomach with it.

SCOTT & BOWNE,
Chemists, New York

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You
make
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A Delight with the
GLENWOOD
Patent Oven Thermometer



Used only on
Glenwood RANGES.
The Glenwood agent in your town has them.

The "Greatest Help"
to modern cooking
ever invented.

Granula

A nutritious and digestive food, ready cooked.
Prepared from the best selected white winter wheat, grown in the famous Genesee (N. Y.) Valley. Specially adapted to the needs of invalids and children. Originated by Dr. James C. Jackson, founder of the Jackson Sanatorium.

GRANULA is a health food *par excellence*. Manufactured exclusively and sold under a registered trade mark by

OUR HOME GRANULA CO., Dansville, N. Y.
Pamphlet free. Trial box prepaid 25¢.

Busy Women
should use—
**WHITMAN'S
INSTANTANEOUS
CHOCOLATE.**

Individual Communion Cups
Address Rev. J. G. THOMAS, Lima, Ohio.

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CINCINNATI, OHIO.
SILENTMAKERS OF THE BOYNTON BILLS
FOR CHURCH, SCHOOL, FIRE ALARMS, &c.
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Manufacture bells of every description, single or chimes.
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Y. P. S. C. E.
PRAYER MEETING
BY REV. H. A. BRIDGMAN

Topic, April 25-May 1. What Is True Liberty and How Is It Won? John 8: 30-40.

Jesus had a hard struggle with the Jews to get them to understand what freedom really is, and we are all likely to be misled by the glamour of false notions. We think that when we attain our majority and can go and come as we please, subject to no dictation from our parents, that when we can go to college and turn the key in the lock on the door through which no one has a right to pass without our permission, we shall be perfectly free. Hundreds of slaves whose shackles Abraham Lincoln's pen broke had to learn by a sad experience that the possession of their own bodies and responsibility for their own behavior did not bring all the joys which they had associated with the idea of freedom. Cuba is groaning for deliverance from the cruel Spaniard, but the question which her best friends ask, which must always arise when a country aspires to independence, is, Is she capable of self government? Our noisy celebrations of Fourth of July ought not to blind us to the fact that this nation will never be actually free until it is delivered from the domination of selfish and dangerous forces which threaten its very existence.

We see, then, that Christian liberty carries with it the idea of self-mastery, or a certain restraint arising, not from external pressure, but from internal compulsion. I like Robertson's definition of Christian liberty. "It is," says he, "right will sustained by love and made firm by faith in Christ. One whom Christ liberates is free by his own will. It is not that he would and cannot, but that he can and will not." Christ honors us by leaving to our own decision questions touching this or that indulgence or procedure. He lays down no "Thou shalt not" respecting our amusements and pleasures, but the moment we begin to exercise our Christian liberty, just for the sake of proving how free we are, is the moment of danger. We must wheel about our desires and our tastes until they conform to the great pattern which he sets us. We must constantly weigh the dominant purpose of our lives by the central purpose of his.

Paul had the right idea when he conceived of Christian discipleship as a new and blessed kind of slavery. He looked upon himself as delivered over to Jesus Christ, as captives were made over to their Roman conquerors. The only freedom he wanted was the freedom to go wherever Christ wanted him to and to do whatever Christ desired done. A devotion like this easily settles the question as to what one shall eat and what one shall drink, as to wherewithal he shall be amused, and as to how he shall spend his leisure hours.

Parallel verses: Matt. 6: 24; Rom. 6: 14, 18, 22; 1 Cor. 7: 22; Gal. 5: 18; 2 Pet. 2: 19.

THE CHURCH PRAYER MEETING

Topic, April 18-24. The Good News of the Risen Christ. Matt. 28: 1-10; 1 Cor. 15: 1-23; Col. 3: 1-4.
A joyful memory. A ground of assurance. A motive for action.

[See prayer meeting editorial.]

FOR allaying hoarseness and irritation of the throat. "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

TOUR TO WASHINGTON AND OLD POINT COMFORT.
—Tuesday, April 20, delightful tour to Washington and Old Point Comfort via Royal Blue Line; three and one-half days in Washington; trip to Mount Vernon; one day at Old Point Comfort and Fortress Monroe; visit to Philadelphia; privilege of stop over in New York. Every detail first-class; \$29.50 covers every expense. May 4, tour to Washington with five days at the national Capitol; rate \$27. For illustrated Itinerary call on or address A. J. Simmens, N. E. A., 211 Washington St., Boston.

Williams Jersey Cream Toilet Soap

Is the result of many years of CAREFUL AND COSTLY EXPERIMENTING, and is especially recommended to all who have DELICATE SKINS, having the SOFT, HEALING EFFECT of . . . SWEET, RICH CREAM.

In connection with this **FREE** Soap will be given away for a limited time only a beautiful

Transparent Window Thermometer.



Carefully packed with each dozen cakes of the soap.

Any druggist or dealer in Soaps can supply you, but, if unable to obtain it for any reason, we will deliver to any express office in the United States, all charges paid, a package of this Soap (one dozen cakes), with Thermometer, on receipt of \$2.00.

SAMPLE CAKE (full size) FIFTEEN CENTS, POST-PAID.

Address Department G,

THE J. B. WILLIAMS CO., GLASTONBURY, CONN.
MANUFACTURERS FOR OVER HALF A CENTURY OF WILLIAMS' CELEBRATED SHAVING SOAPS.

Take a Combination Case of the LARKIN SOAPS and a "Chautauqua" Antique Oak Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.

12 Packages Borazine. 18 Cakes Finest Toilet Soaps.

Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.

If changes in contents desired, write.

The Soaps at retail would cost \$10.00

Either Premium is worth \$10.00

Both if at retail \$20.00

You get the Premium Both \$10.00 gratis.

AND ON THIRTY DAYS' TRIAL, IF SATISFIED, YOU REMIT \$10.00;

IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.



The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Congregationalist, Nov. 19th and 26th.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

"THE CLEANER 'TIS, THE COSIER 'TIS." WHAT IS HOME WITHOUT . . .

SAPOLO

15 April 1897

The Congregationalist

555

LIFE IN THE SANOTUM
AS THE NEWSPAPERS PICTURE IT

He opened the door cautiously and poking his head in, in a suggestive sort of way as if there were more to follow, inquired, "Is this the editorial rinktum?"

"The what, my friend?"

"Is this the rinktum, sinktum, sanctum, or some such place, where the editors live?"

"This is the editorial room, yes, sir. Come in."

"No, I guess I won't come in. I wanted to see what a rinktum was like, that's all. Looks like our garret, only wuss. Good day."

Blessings on the patronizing young reporter. Any one who has had experience with him will relish the story going the rounds about how he lately called on a certain minister and asked for the subject of his morning sermon. He was told that it would be an *exegesis* of a certain passage of Scripture. The dear young fellow went off and this is what came out in the great daily. "Rev. Dr. Blank read an exceedingly able discourse, and one entirely satisfactory to those present, on the subject 'Ecce Jesus!'"

Financier: "You literary men haven't the first idea about business. Here you have about 10,000 manuscripts piled up in this dark closet, and you say they are all paid for."

Editor Great Magazine: "Years ago."

Financier: "Just think of it! Hasn't it ever occurred to you, sir, that you are losing the interest on all the money you paid out for those useless bundles?"

Editor Great Magazine: "Ha! Ha! You financiers haven't the first idea about literature. Every one of those manuscripts is from a different author, and the whole 10,000 of them will go on buying our magazine at thirty-five cents a copy until the articles are printed."

THE WAY OF THE TRADE

"Scrivener lives and writes entirely in the future."

"Thinks the present generation is unappreciative and unsympathetic, eh?"

"No, not exactly; but he has to write his Fourth of July jokes about Christmas time, and his Christmas jokes about Fourth of July."

THE USUAL WAY

Literary Aspirant: "It must be fine to be an editor, and have an opportunity to print all that you want to say."

Experienced Newspaper Man: "Lord bless you, boy, I printed all I wanted to say in the first three weeks. Ever since then I've been filling space."

POLITICS VERSUS LETTERS

First Little Girl: "My pa is a great councilman, and gives contracts for sewers and things. Everybody has heard of him."

Second Little Girl: "My pa is an editorial writer on a great newspaper, and helps to make history. Everybody will hear of him when he dies."

ON A STRICTLY COMMERCIAL BASIS

Maiden Lady: "I am one of your old subscribers, and now I have brought in this poem that I have written for you to print. It will only take about a column and a half, I think."

Editor: "That's good. We always like to have our subscribers advertise with us. We make a special rate for poems of that length of fifty cents an inch."

WHEN "JOY WAS DUTY"

Mr. Charles Dudley Warner is credited with telling a wartime story at his own expense. He was editor of a Hartford daily, and was doing his best to arouse the patriotism of his readers. One day a typesetter came in from the composing-room and planted himself before the editor. "Well, Mr. Warner," he said, "I have determined to enlist." With mingled sensations of pride and responsibility the editor replied that he was glad to see that the man felt the call of duty. "O, it isn't that," answered the compositor, "but I'd rather be shot than try to set any more of your copy."

Silver Plate that Wears.

1847
Rogers
Bros.

Spoons,
Forks,
Knives,
etc.

LOTUS
COLD MEAT FORK
Have for
50 Years

been
in use and
stood the test,
which proves
conclusively
that they are the
best. There are other "Rogers"—
but the mark 1847
insures the genuine
quality of Rogers
silver plate, famous for
wear.

Meriden
Britannia
Company

MERIDEN, Conn.,
208 Fifth Ave., New York
SOLD BY LEADING DEALERS EVERYWHERE

Save Money.

Make Home Attractive.

CAMPBELL'S VARNISH STAINS

make Old Furniture look like new and transform it into beautiful imitations of chearwood finish with varnish. Also we can supply them. These are the original and only perfect Varnish Stains ever produced. If you cannot find them in your vicinity, write CARPENTER-MORTON CO., Boston, Mass., Man't's.

One-Half Off

the price on Buggies, Carriages and Harness. Highest quality. Fully guaranteed. Freight paid. Illus. Buyers' Guide mailed free. 8th year in business. MIAMI MFG. CO., 101 West 4th Street. CINCINNATI, OHIO.

Needs no disguise,

because it is free from all disagreeable taste and odor.

Peter Möller's
Cod Liver Oil,

always of the highest standard of quality, is now prepared by a new process, whereby the Oil is kept from atmospheric contact from the beginning of the process of manufacture until it is safely corked up in bottles, thus preventing contamination of any kind and excluding all impurities.

Give this new Oil a trial. Ask for Peter Möller's Oil and see that the bottle—a flat, oval one—bears our name as agents. Notice the date in perforated letters at bottom of the label.

Schieffelin & Co., New York.

Grand National Prize of
16,600 francs at Paris

Quina-Laroche

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poxness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. FOIGERA & CO.
26-30 N. William St.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

A BEAUTIFUL ETCHING... FREE TO... ALL

B. T. BABBITT'S Best Baking Powder

As the originator of Yeast or BAKING POWDERS in 1849, I was for many years the largest manufacturer of this class of goods, until through the competition from cheap and adulterated articles, the alternative presented itself of either offering a similar quality of goods or abandoning the field. I chose the latter, and for years I have been out of the market; but now, through a revision of public sentiment against adulterated goods, I am enabled to offer a new powder, which I have been experimenting with and perfecting during the interim.

I recommend this powder as absolutely pure—it contains neither alum, lime, nor other injurious substances, and is unexcelled by any in the market.

The illustrations in this advertisement are reduced reproductions of beautiful artists' proof etchings. The regular size is 14 x 28 inches.

I will send one of these Etchings FREE upon receipt of 25 Best Soap wrapper trade marks, or ten 1776 Soap Powder trade marks, or the coupons found in the cans of our Best Baking Powder. Inclose two-cent stamp for postage.

There are 14 beautiful pictures in this series of Etchings. A complete catalogue will be sent free upon application if stamp is inclosed.

Be particular to use only the following address.

"Dept. Ga," P. O. BOX 2917, New York City.

Be Wise! Use the Best! It Pays!



No. 105.
PALISADES ON HUDSON.



No. 106.
AUSEABLE CHASM ADIRONDACKS

All the Old Virtues

Durability, Speed, Good Work, Easy Touch, etc., augmented by many Notable Improvements,



in the NEW MODELS of the

REMINGTON STANDARD TYPEWRITER.

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EUROPEAN PLAN

Broadway and 11th St., New York

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Unique Location,
Homelike Atmosphere,
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Moderate Prices.

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